Al-Jawab Al-Bahir ‘An Zuwar Al-Maqabir

The outshining answer about the visitors of graves

By

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Introduction from the translator

The present translation has been done from the edition of Dar ibn Rajab with the verification of Shaykh Abu Ya'qub Nashat ibn Kamal Al-Misri. This edition has been introduced and praised by his teacher Shaykh Mustafa ibn Al-'Adawi.

All the notes on Hadith and others have been adapted and summarised from the notes of Shaykh Nashat ibn Kamal Al-Misri with the exception of the notes of the translator that are indicated with the letter T.

All the titles in brackets do not appear in the original work of ibn Taymiyah and also come from Shaykh Nashat.

Some words like "Tabi'i" (student of Sahabah) have a normal plural formal and their plural is Tabi'un in nominative form and Tabi'in in accusative and genitive form. So the English translation of these kinds of nouns has been changed and their plural has been indicated with an added "s" to the singular form, so the plural will be "Tabi'is". Same for the word "Muhajir" and some others.

And the word "Imam" who has an irregular plural form and it is "A'imah", then its plural has also been changed and it has also been indicated by a "s" added to the singular form, so it will be "Imams".

Concerning the meaning of Allah sending Salah upon the Prophet (saw), 'Allamah Abdur Rahman ibn Hasan Ale Shaykh wrote in "Fath Al-Majid Sharh Kitab Tawhid": "The most authentic about the Salah of Allah on His servant is what Al-Bukhari, may Allah have mercy on him, mentioned from Abu 'Aliyah: "The Salah of Allah on His servant means praising him in front of angels" and ibn Al-Qayim, may Allah have mercy on him, affirmed this and strengthened it in his two books "Jala Al-Afham" and "Badai' al-Fawaid"."

As for sending Salam, it is the Islamic way of greeting, and it means to ask Allah to send peace and security on the greeted one.

The verb "Kariha" has been translated in some places with the meaning of forbiddance and not mere dislike.

The words "Karahiyah" "Karahah", "Makruh" and the verb "Kariha" are not always used for dislike or reprehension, but also for forbiddance. And the Salaf used it to mean forbiddance in some places. For instance Imam Tirmidhi in his "Sunnan" has many chapters entitled "Karahiyah of this thing or that" and he meant forbiddance. Some examples are quoted below:

The chapter entitled “Ma Ja fi Karahiyah Khatim Adh-Dhahab”: what is narrated about the forbiddance of gold rings (for men).

The chapter “Ma Ja fi Karahiyah An-Na’i”: what is narrated about the forbiddance of announcing the death (of someone like at the time of Jahiliyah).

The chapter “Ma ja fi Karahiyah An-Nawh”: what is narrated about the forbiddance of wailing and lamenting (for the death)).

And the chapter “Ma ja fi Karahiyah Mahr Al-Baghi” (what is narrated about the forbiddance of the salary of the prostitute).

So all these matters are clearly forbidden, yet Imam Tirmidhi used the word “Karahiyah” about them. So the context shows us what the author intends by Makruh or Karahiyah.

And Ahnaf use the word “Makruh Tahrimi” for forbiddance and “Makruh Tanzihi” for dislike. Whatever is forbidden by the Khabar Ahad is “Makruh Tahrimi” and whatever is forbidden by the Quran, Hadith Mutawatir and Mashur, it is called Haram. The Khabar Ahad for Ahnaf is the Hadith not reaching the level of Tawatur or Mashur and the Mashur for Ahnaf is what is related by some few Sahabah but then in next generations it becomes Mutawatir.

So wearing silk for men, plastering graves is not Haram but “Makruh Tahrimi” according to Ahnaf’s technical words, because these things are forbidden by Khabar Ahad. Yet these actions are forbidden and not disliked. Its doer is sinful.

Also Ahnaf as told in their books of Usul Al-Fiqh have specified that when Imam Abu Hanifah uses the word Makruh absolutely then it means “Makruh Tahrimi”.

In this book, Shaykh Al-Islam used the verb “Kariha” in reference to Imam Malik, and they have been translated by “Imam Malik considered forbidden” instead of “Imam Malik disliked” because the context shows that “Kariha” here means forbiddance.

For instance, Shaykh Al-Islam wrote in one place: “As for what exceeds this like halting (beside the grave) for invocation for the Prophet (saw) with a lot of Salah and Salam send on him, then Malik considered it to be forbidden (Karihahu) and he said: “This is an innovation, the Salaf did not use to do it, and the last part of this community will not be reformed except with what reformed its first part.”

In another place, he wrote about Imam Malik: “And he considered forbidden (Kariha) that one innovates there any kind of innovation, and he considered

forbidden (Kariha) for a person to lengthen the standing and invocation beside the grave of the Prophet (saw) because the Sahabah, may Allah's pleasure be on them, would not do this, and Malik considered forbidden (Kariha) for the people of Madinah to go to the grave of the Prophet (saw) whenever they enter the mosque because the Salaf would not do this."

And the innovation is forbidden and not merely disliked. So Imam Malik forbade halting beside the grave of the Prophet (saw) with a lot of Salah and Salam and lengthening the standing here.

Shaykh Albani also said in his "Tahzir As-Sajid" that when some Imams like Ash-Shafi'i said that plastering graves (Tajsis) was Makruh, it does not mean they just considered it as disliked, rather the word "Kariha" also means forbiddance.

Shaykh Albani wrote in p 34 of his "Tahzir" the ruling of constructions over graves: "The Madhab of the Shafi'iyah is that it a great sin. The jurist ibn Hajar Al-Haytami said in his "Zawajir 'an Iqtiraf Al-Kabair" (1/120): "The great sin n° 93, 94, 95, 96, 97 and 98: taking graves as places of worship (mosques), lightening candles on them, taking it as an idol, doing Tawaf around it, touching it and praying towards it."

Then he mentioned the Ahadith quoted before and others and he said p 111: "Note: these six great sins have been mentioned in the words of some Shafi'i scholars, it is as if they took it from the Ahadith I mentioned, and the reason for taking the grave as a place of worship (mosque) is clear among them (for being a great sin) as he cursed those who did this with the graves of their Prophets and he established those who do this with the graves of their saints as the worst of the creation in the sight of Allah (Ta'ala) on the day of judgment, and there is a warning as in the narration: "he was warning from what they did" meaning he was warning his community by saying this to them so they do not do like what these did, so they are cursed as they were cursed.

Then because of this our companions said: it is forbidden to pray towards graves of Prophets and saints…some scholars among Hannabilah said: The intention of a man to pray beside the grave for the purpose of Tabarruk (seeking benediction) from it is by itself adversity with Allah and His Messenger, and inventing a religion Allah did not legislate, because of his complete forbiddance of this by consensus, because among the greatest prohibited matters and causes of polytheism is the prayer beside it, and taking them as places of worship (mosques) or building over them (domes) and the saying of "Karahiyah" is considered for other than this (meaning for forbiddance and not dislike), as it is

not thought from our scholars that they will enable an action whose author has been cursed as narrated in a Mutawatir way from the Prophet (saw).

And one should rush to destroy them and destroy the domes built on graves as they are more dangerous than the mosque of Dhirar, because they are built upon the disobedience to the Messenger of Allah (saw) as he forbade from this and ordered to destroy elevated graves, and it is obligatory to remove all sheets and candles that are on the grave…" end of his words.

These are the words of the jurist ibn Hajar Al-Haytami, and the Muhaqiq Al-Alusi approved them in his "Ruh Al-Ma'ani" (5/31), and these are words that show knowledge and understanding of the religion, and his saying that he quoted from some of the Hannabilah: 'The saying of Karahiyah is considered for other than this (meaning for forbiddance and not dislike)" is as if he indicated to the saying of Ash-Shafi'i: "I consider Makruh (Akrahu) that a place of worship (mosque) should be build on the grave…" until the end of his words that I have quoted before (p 31) (Al-Umm 1/246)

And upon this are his followers (meaning dislike as they understood from Makruh to mean dislike) as in "At-Tahzib" and it explanation "Al-Majmu'" and what is strange is that they justify this with some Ahadith quoted before, while they are clear to show its forbiddance and the curse on its author, and if only they had considered the "Karahiyah" as to mean forbiddance because of the closeness of the matter! But for them it is for 'Tanzih' (meaning mere dislike), how can they combine the saying of dislike with these Ahadith on which they base to prove it?

I say this and if not then it would be difficult to take "Karahiyah" in the precedent quote of Ash-Shafi'i specifically for the Karahiyah of forbiddance, because it is the religious meaning intended in the Qur'an, and Ash-Shafi'i is greatly influenced by the Qur'anic style… Allah (Ta'ala) said: "**He made disbelief, wickedness and sin Makruh for you**" (Al-Hujurat 49 : 7) and all of these things are forbidden, and this is the meaning, Allah knows best, intended by Ash-Shafi'i, may Allah have mercy upon him, in his precedent saying "I consider Makruh (Akrahu)." And what supports this is that he said after this: "And if he prayed towards them (graves) then it will be sufficient (meaning the prayer will not be cancelled) and he would have acted wrongfully (Asaa)" and the meaning of "Asaa" is that he would commit a "Sayah", meaning it is forbidden (meaning "Sayah" here is not only a wrongful action but also a forbidden sin), because it is also the meaning of "Sayah" in the Qur'anic style, Allah has indeed said in Surah Al-Isra after forbidding the killing of children, getting close to fornication, killing a soul and others: "**And all of this is a Sayah**

(a wrongful action, here sin) in the sight of your Lord considered as Makruh (forbidden)." (Al-Isra 17 : 38)" End of Shaykh Albani words.

So one can see here that Ibn Hajar Al-Haytami, al-Alusi and others agreed with the Hanbali scholars quoted above that the scholars who said that the action of building mosques on graves is Makruh, their words should be considered to mean Makruh of forbiddance and not Makruh Tanzihi (of dislike). So the meaning of Makruh is taken according to the context and proves. Allah knows best.

The translation of the Quran is mainly taken from Dr Muhsin Khan's translation published by Darussalam and from the translation of "Saheeh International".

All praise is due to Allah, we seek His help and His forgiveness, and we seek refuge in Allah from the evils of our souls and the wrongdoings of our actions, the one whom He guides, none can misguide him, and the one whom He misguides, none can guide him. And we bear witness that none has the right to be worshiped except Allah alone having no partners, and we bear witness that Muhammad is His servant and His Messenger, may Allah send Salah on him and on his household and send Salam on him with a complete Salam.

(Agreement of Shaykh Al-Islam with the four Imams, the Tabi'is and the Sahabah)

To proceed, Ahmad ibn Taymiyah says: when I came to know the aim of the ruler As-Sultan[1], may Allah support and direct him, in what he commanded me in a written letter, I wrote these concise words, because the present situation requires a quick answer, and it contains an explanation of the topic that remained summarised at the same time. As the ruler, may Allah support and direct him, enjoined me, I presented to him a lot of writings from the books of Muslims, old and new, containing the words of the Prophet (saw), the Sahabah, the Tabi'is and words of the Imams of Muslims, the four and other than the four, and the words of the followers of the four that are in agreement with what I wrote in my religious verdict, and verily this religious verdict is concise and cannot contain long details.

Moreover, no one can mention contrary to this, neither from the Prophet (saw) nor from the Sahabah, nor from the Tabi'is, nor from the Imams of Muslims, the four or other than them. Only speak contrary to this those who speak without knowledge, having no text to support their opinions, neither from the Prophet (saw) nor from the Sahabah, nor from the Tabi'is and nor from the Imams of Muslims. And they cannot bring any writing among the relied upon books quoting from the Imams of Muslims what agrees with their sayings, and they do not know how the Sahabah and the Tabi'is used to behave during the visit of the grave of the Prophet (saw) and of others.

My hand written work is present (for the Sultan), containing the religious verdict I have given, and I have a lot of similar hand written works, and they can be presented to all the people attributed to knowledge in the east and the west, and those who claim to possess some knowledge contradicting this, then let them write a detailed answer and let them make know in this (answer) who before them formulated this view, and what is their proof for this.

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[1] He is the king An-Nasir.

And after this, when the ruler As-Sultan, may Allah support him, will see what I have written and what other have written, then I know that the truth will become clear (to him) like the sun, the lowest servant of the Sultan will be able to recognize it, and there has not been seen any Sultan in our times similar to him, may Allah increase him in knowledge, direction and support. Indeed, the truth is recognized by everyone, because the truth with which Allah has sent His Messengers does not resemble others in a way to confuse the cognizant, just as pure gold does not resemble fake gold so as to deceive the money exchanger.

Indeed Allah (Ta'ala) made the evidence manifest and clarified the way by Muhammad, the last of the Messengers and the best of the Prophets, and the best of Allah's creation in its entirety. And the scholars are the inheritors of the Prophets, upon them is to explain what the Messenger came with and to reject what opposes it. It is incumbent in first place to know what the Prophet (saw) said, because Ahadith that constitute lies are many.

(The mistake of some people on this topic)

Some people attributed to knowledge have indeed written books on this topic and what is similar to it, and they have mentioned in them different kinds of lies upon the Messenger of Allah (saw) and upon the Sahabah, by which ignorant people become misguided, and at the same time they (scholars) were not intending lie, rather were lovers of the Messenger (saw), were intending to honour him, but they did not have the knowledge to differentiate between the truth and the lie. So when they found that some writers have indeed attributed a Hadith to the Prophet (saw) or to the Sahabah about the virtues of (some) places and others, then they believed it to be authentic and built (their view) on it, and this Hadith might have been weak, rather a lie for the people of cognizance of his Sunnah (saw).

Then when the scholar made distinction between what the Prophet (saw) said and what he did not say, he needs to understand his meaning, to obtain deep knowledge of his words, and to gather between his Ahadith, and to put all similar matters with what they resemble, so he gathers what Allah and His Messenger have gathered, and he separates between what Allah and His Messenger have separated. And this is the knowledge which benefits Muslims and accepting it completely is obligatory, and the Imams of Muslims, the four and other than them, may Allah be pleased with all of them, became eminent following this way.

(The rulers have more right among people to protect the religion)

The ruler, the Sultan of Muslims, may Allah support and direct him, has more right among people to assist the religion of Islam and to support what the Messenger (saw), came with. And (he has more right) to restrain those who oppose this and speak about the religion without knowledge prescribing what the Messenger of Allah (saw) forbade, and (restrain) those who run to extinguish his religion either by ignorance or by desire.

Allah has indeed purified His Messenger (saw) from these two characteristics, and He said: "**By the star when it descends, your companion (Muhammad (saw)) has not strayed, nor has he erred, nor does he speak from (his own) desire. It is not but a revelation revealed**." (An-Najm 53: 1-4)

And He (Ta'ala) said about those who oppose him (the Prophet (saw)): "**They follow not except assumption and what (their) souls desire, and there has already come to them from their Lord guidance**." (An-Najm 53: 23) and they oppose his legislation and what were upon the Sahabah, the Tabi'is and the Imams of Muslims who had cognizance of his Sunnah and his intended meanings, and who have endeavoured to follow him (saw) according to all their efforts, may Allah be pleased with all of them.

When the matter becomes clear to the ruler As-Sultan, may Allah honour him, then he is the possessor of the sword who is more rightful among people in the obligation of Jihad in Allah's way with the hand, (he should take action) so that Allah's words become the highest, and the religion becomes for Allah in its entirety, and the verification of the testimony that none has the right to be worshiped except Allah and that Muhammad is the Messenger of Allah becomes clarified, and the reality of Tawhid and the Risalah of the Messenger whom He established as the best of Messengers and their seal, become evident, and the guidance and religion of truth with which he was sent, and the light that was revealed to him become apparent.

And (the ruler should take action) so this (religion) becomes protected from what people of ignorance and forgery, those who lie upon Allah and on His Messenger, mixed with it. And they ignore his religion and introduce in his religion innovations that compete with innovations of polytheists, and they attribute (by this way) defects to his Shari'ah, to his Sunnah and to what he was sent with as Tawhid, and there is in this undermining of his religion, of his Sunnah and of his Shari'ah with attribution of deficiency to it and criticism of it, what makes its author deserving a similar punishment.

So the rulers of Muslims have more right to assist (the religion) of Allah and His Messenger, and to do Jihad in His way, and to make the religion of Allah the highest, and to make the Shari'ah of the Messenger of Allah- which is the best of laws with which Allah sent the seal of the Messengers and the best of the Prophets- the most apparent with what it implies from Tawhid of Allah and His worship without any partners being ascribed to Him, and that He should be worshiped with what He ordered or legislated and He should not be worshiped with desire and innovation.

Whatever benefits Allah bestowed upon the rulers and whatever favours Allah conferred them in the world, and whatever favours of Allah they hope in the hereafter, it is only by their imitation of the Messenger (saw) and their assistance to what came from Al-Haqq (Allah).

(The religion is obedience to Allah and imitation of the Messenger (saw))

The ruler, may Allah support and direct him, has indeed requested (me to know) the aim of what I have written to him, and the aim is to (reach) the obedience to Allah ('Azza wa Jalla) and to His Messenger (saw), and that we worship Allah alone and we do not ascribe any partner to him, and that worship should not be done except with the Shari'ah of Allah's Messenger, and it is what Allah (Ta'ala) made obligatory like the five prayers, the fasting in the month of Ramadan, the Hajj to the House, or what He recommended like the night prayer, the travel to the Messenger of Allah's mosque (saw) or to the mosque of Al-Aqsa to pray in them, the recitation (of the Qur'an), the remembrance (of Allah) and the I'tikaf (spiritual retreat in mosques) and other than this, with what it contains as Salah and Salam sent on the Prophet (saw) when entering the mosque and exiting it and in the prayer, (and with what it contains) as imitation of the Prophet (saw) in what he was doing in mosques and during the visit of graves and others.

Certainly the religion is obedience to him in what he ordered, and adherence to the Sunnah he legislated for his community, and we do not exceed his Sunnah in his actions of worship like going to the mosque of Quba and praying in it and visiting the martyrs of Uhud and graves of people of Al-Baqi'.

As for what Allah and His Messenger do not love nor it is a recommended matter, then it is not counted among actions of worship and obedience with which the nearness of Allah ('Azza wa Jalla) is obtained, like the actions of worship of people of innovation among the polytheists and people of the Book and those who compete with them, because they perform actions of worship for which Allah did not sent any Book, nor did sent any Messenger, similar to the worship of creatures like the worship of stars or angels or Prophets or the

worship of pictures designed upon their forms, as the Christians do in their churches: they say they are seeking intercession by them.

It is narrated in the "Sahih" that the Prophet would say in his sermons: "*The best speech is the speech of Allah, and the best guidance is the guidance of Muhammad, and the most evil matters are the newly introduced ones, and every innovation is misguidance*"[1] meaning what constitutes an innovation in the religious law.

Moreover it can be legislated but when it is done after him, it is called innovation, like the saying of 'Umar, may Allah be pleased with him, concerning the prayer of Ramadan when they gathered behind one reciter: "What a good innovation this is, and (the time) they sleep in is better (meaning the last part of the night)."[2]

And the prayer of Ramadan has been established as a Sunnah by the Messenger of Allah (saw) and he said: "*Allah has made the fasting obligatory upon you and I have made its prayer*[3] *a Sunnah for you*."[4]

And they used to pray during his era (saw) divided in different groups, a man would pray alone, and a man would pray with a congregation.[5] The Prophet (saw) prayed indeed with them in a congregation many times.[6]

And he said: "*Indeed, when a person prays with the Imam until he finishes, the reward of the entire night's prayer will be recorded for him.*"[7]

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[1] Muslim.

[2] Al-Bukhari.

[3] T: The prayer of Ramadan is commonly known as At-Tarawih.

[4] Ahmad, An-Nassa'i, ibn Majah, Al-Bazzar, Abu Ya'la and others. It is a weak Hadith. T: Al-Albani also classified it as weak, see "Da'if An-Nassa'i" and "Da'if ibn Majah". The translator in urdu of this book, 'Ataullah Thaqib wrote that An-Nadhr ibn Shayban is a weak narrator in this chain.

[5] Al-Bukhari narrated in his Sahih from 'AbdurRahman ibn 'Abd Al-Qari: I went out in company of 'Umar ibn Al Khattab, may Allah be pleased with him, one night in Ramadan to the Mosque and people were praying divided in different groups, a man was praying alone, and a man was praying and a group was praying his prayer (meaning was praying behind him)…"

[6] Al-Bukhari.

[7] Abu Dawud, At-Tirmidhi, An-Nassa'i, ibn Majah, Ahmad, Ibn Khuzaymah. The Hadith is authentic.

But he did not carry on (praying) with the congregation similarly to the five prayers fearing that it would be made obligatory upon them, and when he passed away, they were secured from addition of obligation, so ‘Umar gathered them upon Ubay ibn Ka’b.

(The obligation of following the Prophet (saw))

The Prophet (saw), it is incumbent upon us to love him until he becomes more beloved to us than ourselves, our fathers, children, family and wealth, and to respect him, to honour him, to follow him interiorly and externally, to befriend those he befriended, to show animosity to those he showed animosity to, and to know that there is no way to Allah except by following him (saw), and no one can be a Wali (friend) of Allah, rather nor believer or happy escaping from the punishment, except he who believes in him and follows him interiorly and externally.

And there is no Wasilah (means of nearness) by which one can get close to Allah (‘Azza wa Jalla) except by faith in him and obedience to him.

(Some virtues of the Prophet (saw))

He is the best of the first and last generations, the seal of Prophets, the one particularized on the day of resurrection with the great intercession, by which Allah will distinguished him over all Prophets, the possessor of Al-Maqam Al-Mahmud (the honoured station) and of the banner of pact that is the banner of praise, Adam and those after him will be under his banner.

He is the first one who will ask the door of paradise to be opened, and the guardian will ask: “Who are you?” and he will answer: “*I am Muhammad*” and he will say: “I have been ordered not to open to anybody before you.”[1]

And he made incumbent upon his community some obligatory actions, and he declared to be a Sunnah for them some recommended actions, hence the Hajj to the House of Allah is obligatory, and travelling to his mosque and to the mosque of Al-Aqsa to pray in them, recitation (of the Qur’an), remembrance (of Allah), invocation, I’tikaf are recommended actions by agreement of Muslims.

(The Salah and Salam sent on the Prophet (saw))

He who comes to the his mosque should send Salam and Salah on him, and he should recite Salam on him in the prayer and recite Salah on him in it, because

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[1] Muslim.

Allah certainly said: "**Truly Allah and His angels say Salah on the Prophet, O you believers, recite Salah on him and send Salam on him completely**." (Ahzab 33: 56)

And he who sends Salah on him once, Allah will send Salah on him ten times, and he who sends Salam on him once, Allah will send Salam on him ten times.

And asking the Wasilah (highest rank in paradise) for him is prescribed as it is established in the "Sahih" that he said: "*When you hear the caller to the prayer (Muazzin), repeat what he is saying, then send Salah on me, for indeed he who recites Salah on me once, Allah will say Salah on him ten times, then ask Allah to grant me the Wasilah, as it is a rank in paradise which is not suitable except for one of the servants of Allah, and I hope that I will be this servant, so he who asks the Wasilah for me, my intercession will become permissible for him on the day on resurrection.*" It is narrated by Muslim.[1]

Al-Bukhari narrated from him (saw) that he said: "*He who, when he hears the call to the prayer, says: "O Allah, Lord of this complete call and established prayer, grant Muhammad Al-Wasilah (highest rank in paradise) and Al-Fadilah (enhanced state in paradise), and raise him to Al-Maqam Al-Mahmud (the honoured station) that you have promised him, truly you do not break promises*[2]*" my intercession will become permissible for him on the day of resurrection.*"[3] And this is ordered.

And reciting Salam on him beside his noble grave is permissible as it is narrated in the "Sunnan" from the Prophet (saw) that he said: "*None sends Salam on me except that Allah returns me my soul so I can return him the Salam.*"[4]

And wherever the person sends Salah and Salam on him from the eastern parts of the earth and its western parts, then Allah will convey his Salah and Salam to him, as it is narrated in the "Sunnan" from Aws ibn Aws that the Prophet (saw) said: "*Increase Salah on me on the day of Friday and during the night of Friday, because*

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[1] Also narrated by Abu Dawud, At-Tirmidhi, An-Nassa'i, Ahmad, ibn Abi Shaybah, ibn Khuzaymah, At-Tahawi and Al-Bayhaqi.

[2] The saying: "*verily you do not break promises*" is in the narration of Al-Kashmihini of "Sahih Al-Bukhari" contrary to others, and he is one of the narrator of the "Sahih", but he was not among people of knowledge nor among Hufaz, rather was only a narrator, so it is Shaz and not established.

[3] Al-Bukhari in his "Sahih" and "Khalq Af'al Al-'Ibad", also in Abu Dawud, An-Nassa'i, At-Tirmidhi, ibn Majah, At-Tahawi, and Ahmad.

[4] Abu Dawud, also Ahmad, At-Tabarani in "Al-Awsat" and Al-Bayhaqi. The Hadith is Hasan (good level), see "As-Sahihah" n°2266 and "Talkhis al-Habir" vol 2 p 267.

indeed your Salah is presented to me" They asked: "How will our Salah be presented to you will you will be consumed?"-meaning you will become decayed- and he answered: "*Verily, Allah has forbidden the earth from eating the flesh of Prophets.*"[1]

This is way he (saw) said: "*Do not take my grave as a place of 'Id*[2] *and send Salah on me wherever you are because your Salah is brought to me.*"[3] This is narrated by Abu Dawud and others.

And the Salah reaches him from far as it reaches him from close. And in "An-Nassa'i" from him (saw): "*Indeed Allah has appointed angels wandering (on earth) who convey to me the Salam of my community.*"[4]

Verily, Allah has ordered us to recite Salah on him, and has legislated this for us in every prayer, that we praise Allah with all compliments (At-Tahiyat), then we say: "*Peace (Salam) be upon you, O Prophet, and the mercy of Allah and His blessings*

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[1] Abu Dawud, An-Nassa'i, ibn Majah, Ahmad, ibn Khuzaymah, ibn Hibban, ibn Abi 'Asim in "Fadl As-Salah", Ad-Darimi, Al-Hakim, Al-Bayhaqi. It is an authentic Hadith.

[2] T: 'Id: places of celebration, festival and gathering or places where one returns frequently. 'Allamah Al-'Azimabadhi said in "'Awn Al-Ma'bud" about this Hadith: "And ibn Al-Qayim said : "The 'Id is what comes time after time and it is desired in time and place, it is taken from "Al-Mu'awadah" (returning time after time) and Al-I'tiyad (coming frequently). If it is the name of a place then it is the place where people desire to gather and return for worship and other than that like the mosque of Al-Haram, Mina, Muzdalifah, 'Arafah and the Masha'ir that Allah appointed as places of 'Id for the pure monotheists (Hunafa) and places of virtue for people, and as he appointed its days ('Arafah, Mina…) as 'Id. And the polytheists had 'Ids of specific time or specific places, and when Allah brought Islam, He made them void and replaced them with 'Id Al-Fitr and 'Id An-Nahr for the monotheists, and as He replaces for them the 'Ids of specific places of polytheists by the Ka'bah, Mina, Muzdalifah and all Masha'ir (Holy places)." End of his words. Al-Manawi said in "Fath Al-Qadir": "Its meaning is forbidding gathering for its visit (grave of the Prophet (saw)) like the gathering of 'Id either to remove a difficulty or disapproval that it transgresses the limits of respect. And it has been said that 'Id is where one returns time after time, so the meaning is "do not make my grave a place of 'Id where you will return whenever you want to send Salah on me". And the apparent meaning implies prohibition of returning frequently to his grave…""

[3] Abu Dawud, Ahmad, ibn Abi Shaybah, ibn Ash-Shijri, Al-Bayhaqi in "Hayat Al-Anbiya", At-Tabarani in "Al-Awsat" and Al-Qadhi in "Fadl As-Salah". It is an authentic Hadith.

[4] T: Al-Albani said in "Sahihah" n°2853 that it is narrated by An-Nassa'i, Ibn Hibban, Al-Hakim, Ad-Darimi, Ahmad, ibn Mubarak in "Zuhd", Qadhi Isma'il in "Fadl As-Salah 'ala Nabi", ibn Najjar in "Tarikh Madinah", ibn Abi Shaybah in "Al-Musannaf" and ibn Dibaji in "Al-Fawaid Al-Muntaqah", At-Tabarani in "Al-Kabir", Abu Nu'aym in "Akhbar Asbahan", ibn 'Asakir in "Tarikh Dimashq", and Al-Hakim said it has a Sahih Isnad, and Ath-Dhahabi agreed and also ibn Al-Qayim in "Jala Al-Afham" and it is as they said.

(be upon you)"[1] And this Salam reaches him from the eastern parts of the earth and its western parts.

And in the same way when we send Salah on him saying: "*O Allah say Salah on Muhammad and on the household of Muhammad as You said Salah on the household of Ibrahim, indeed You are Praiseworthy, Most Glorious, and send blessings on Muhammad and on the household of Muhammad as You sent blessings on the household of Ibrahim, indeed You are Praiseworthy, Most Glorious.*"[2]

(Facing the Prophet's grave and raising the voice for Salam is an innovation)

And the Muslims during the era of Abu Bakr, 'Umar, 'Uthman and 'Ali would pray in his mosque and send Salam on him in the prayer, and in the same way they would send Salam on him when entering the mosque and when exiting it, and they did not feel the need to go to his noble grave nor did they turn their face towards the grave and raise their voices for Salam, as is done by some pilgrims, rather it is an innovation which was not liked by any scholar, and contrary to this, they disapproved of raising the voice in his mosque.

Indeed, 'Umar ibn Al-Khattab, may Allah be pleased with him, saw two men raising their voice in his mosque and others also saw them, and he said: "Don't you know that voices are not to be raised in the mosque of the Messenger of Allah (saw)? If you were from the people of the city (meaning Madinah), I would have beaten you both severely"[3] and he excused them due to ignorance and he did not punish them.

(Burial of the Prophet (saw) in the chamber of 'A'ishah)

The Prophet (saw) after he passed away, was buried in the chamber of 'A'ishah, may Allah be pleased with her, and it was located with (other) chambers of his wives towards the eastern side of the mosque and at its front, and nothing of it was within the mosque, and the situation remained like this until the era of the Sahabah in Madinah ended.

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[1] Al-Bukhari and Muslim.

[2] Al-Bukhari.

[3] Al-Bukhari.

(Death of the totality of Sahabah before the incorporation of 'A'ishah's chamber within the mosque)

Then after this, in the caliphate of Al-Walid ibn Abdul Malik ibn Marwan around the years in which oath was given to him, the mosque was enlarged and the chamber (of 'A'ishah) was incorporated into it because of necessity. Indeed, Al-Walid wrote to his governor 'Umar ibn Abdul'Aziz to buy the chambers from their owners, the inheritors of the Prophet's wives (saw), as they had all passed away, may Allah be pleased with them, so he ordered him to buy the chambers and to add them to the mosque.

Then he destroyed them and incorporated them in the mosque, and only the chamber of 'A'ishah remained in its condition, and it was closed and it was not possible for anybody to come to the Prophet's grave (saw), nor to pray beside it nor to invoke (beside it) and nothing else since the time 'A'ishah was alive, and she passed away before the incorporation of the chamber for more than twenty or thirty years, as she died during the caliphate of Mu'awiyah.

Then his son Yazid became the ruler, then ibn Az-Zubayr during the periods of turmoil, then Abdul Malik ibn Marwan, then his son Al-Walid, and his reign started eighty years after the Hijrah, and almost all of the Sahabah had passed away. And it has been said that none remained in Madinah except Jabir ibn 'Abdullah, may Allah be pleased with both of them (he and his father), and he is indeed the last to die there in the year 78H, before the incorporation of the chamber from ten years.

(The description of the graves of the Prophet (saw) and his two Companions)

During the lifetime of 'A'ishah, may Allah be pleased with her, people would come to her to listen to Hadith or to seek a juridical verdict from her or to visit her, without anyone going to the noble grave after he entered (the chamber) for Salah or for invocation or for something, rather sometimes some people would ask her to show them the graves, and she would show them, and they were graves nor plane to the ground level nor elevated and (they were) spread with red sand of open area.[1]

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[1] Abu Dawud narrated from Al-Qasim ibn Muhammad ibn Abi Bakr: I came to visit 'A'ishah and said: "O Mother, show me the grave of the Prophet (saw) and his two Companions, may Allah be pleased with them, and she showed me the three graves, they were nor elevated nor plane to the ground level and spread with red sand of open area." Also narrated by Al-Hakim with words: "I saw the Prophet (saw) ahead and Abu Bakr's head was on the level of Prophet's shoulders (saw) and 'Umar's head was close to the prophet's legs (saw)". It is a weak Hadith.

T: Al-Albani also weakened this in his "Ahkam Janaiz" and said the narrator 'Amr ibn 'Uthman ibn Hani was mastur (an unknown narrator from whom two or more people narrate) as said by

And difference occurred whether they were raised in a convex form or flat on earth, and what is in "Al-Bukhari" is that they were convex: Sufiyan At-Tammar said he saw Prophet's grave (saw) elevated in a convex form.[1]

But the one entering was reciting Salam on the Prophet (saw) because of his saying: "*No one sends Salam on me except that Allah returns me my soul so I can return him the Salam*."

(Sending Salam on the Prophet (saw) beside his grave)

This Salam is legislated for the one coming to the chamber, and this Salam is from near, the one that the Prophet (saw) returns to its author. As for general Salam which is recited outside the chamber and in every places, then it is similar to sending Salam on him in prayer, and it is similar to reciting Salah on him.

And Allah is the one who says Salah ten times on the one reciting Salah on him once, and the one who sends Salam ten times on the one sending Salam on him once. And this is what Muslims have been ordered specifically for the Prophet (saw), contrary to the Salam send on him at his grave, because this factor is common between him and the entirety of believers. Indeed, all believers are given Salam at their graves as they were given Salam in their lives when meeting.

As for Salah and Salam in all places and sending Salah with specification, this is only ordered for the Prophet (saw), and this is what Allah ordered (His) servants, that they recite Salah on him and send Salam completely, may Allah say Salah on him and on his household and send Salam on him completely.

(Whatever is between the house of the Prophet (saw) and his Minbar is a garden)

And the chambers of his wives were located outside the mosque towards its eastern side and at its front, this is why he said: "*Whatever is between my house and my Minbar is a garden from gardens of paradise*" and these words are from the two

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Al-Hafiz ibn Hajar in "At-Taqrib", and if it is authentic then it does not oppose the Hadith of At-Tammar in Sahih Al-Bukhari as it does not deny the grave being convex, as gathered between the two Hadith by Ibn Al-Qayim in "Zad Al-Ma'ad".

[1] And it was taken as a proof for the recommendation of making graves convex, and this is the saying of Abu Hanifah, Malik, Ahmad and Al-Muzani and a lot of Shaf'iyah, as in "Al-Fath".

"Sahih, and the words "my grave" is not in the "Sahih"! Indeed there was no grave at that time.[1]

(Virtues of the mosque of Al-Haram and the Prophetic mosque)

And his mosque, it only became noble because of him (saw) as he built it and laid its foundation on faith. And indeed, it is established in the two "Sahih" from him that he said: "*The prayer in this mosque of mine is better than thousand prayers in other mosques except for the mosque of Al-Haram.*"[2]

And the majority of scholars affirm that the mosque of Al-Haram is the best of all mosques and the prayer in it is equivalent to hundred thousand prayers, this is how Ahmad, An-Nassa'i and other narrated it with a good chain.[3]

And the mosque of Al-Haram was made noble because of him and Ibrahim Al-Khalil, as indeed Ibrahim Al-Khalil built the House and called people to perform Hajj to it by His command (Ta'ala), and he did not make it obligatory upon the people, and therefore the Hajj was not incumbent in the beginning of Islam and it was only made obligatory in later times. And the authentic is that it was only made obligatory in the year in which (Surah) Ale 'Imran was revealed when a delegation of people of Najran came, in the year nine or ten. And the one who said (that Hajj was made obligatory) in the year six, he only takes a proof with His saying (Ta'ala): "**Complete the Hajj (major pilgrimage) and the 'Umrah (minor pilgrimage) for Allah**" (Al-Baqarah 2: 196) as this (verse) was revealed in the year of Al-Hudaybiyah by agreement of people, but this verse contains the order to complete after starting it, and there is not in it the obligation of starting it.

So Bayt Al-Haram has the virtue of being built by Ibrahim Al-Khalil and he called people to perform Hajj to it, and it had a second virtue as Muhammad

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[1] Ibn Hajar said in "Al-Fath": "It came in the narration of ibn 'Asakir only "my grave" instead of "my house" and this is a mistake". I say: it came with words "my grave" also in Al-Bazzar from Sa'd ibn Abi Waqqas and At-Tabarani from ibn 'Umar. See "'Ilal" of ibn Abi Hatim and "'Ilal" of Ad-Daraqutni.

Shaykh Al-Islam said in "Tawassul wal Wasilah": "But some people narrated it in meaning and they said "my grave"! And he (saw) when he said this, he was not put in a grave after, and this is why none of the Companions took this as a proof (dalil) when they differed on the place of his burial"

[2] Al-Bukhari and Muslim.

[3] Ahmad and Ibn Majah, its chain is declared authentic by Al-Mundhiri in "Targhib wa Tarhib" and Al-Albani in "Sahih Al-Jami'" n°3838.

(saw) is the one who saved it from the hands of polytheists and made it forbidden on them (to enter it) and he is the one who made Hajj to it obligatory upon everybody who is able to perform it.

And indeed people came from the eastern parts of the world and its western parts and Allah was worshiped in it by the cause of Muhammad (saw) more than He was worshiped here before him and in a greater way than He was worshiped (before).

(The prohibition of taking graves as places of worship (mosques))

And surely Muhammad is the leader of the children of Adam, and when he passed away he was buried in 'A'ishah's chamber. She said: "The Messenger of Allah (saw) affirmed during his final illness: "*May Allah curse the Jews and the Christians for they turned the graves of their Prophets into places of worship (mosques)*", he was warning from what they did", 'A'ishah, may Allah be pleased with her, said: "If there was not this (warning), his grave would have been made in an open place, but it was feared that it would be taken as a place or worship (Mosque)."[1]

And it is narrated in "Sahih Muslim" that he said five days before passing away: "*Verily, people who came before you used to take graves as places of worship (mosques), beware, do not turn graves into places of worship, because I forbid you from doing this.*"[2]

And in "Sahih Muslim" also it is narrated that he said: "*Do not sit on graves and do not pray towards them.*"

(First causes of polytheism)

So he (saw) forbade taking graves as places of worship (mosques), to pray towards them and he cursed Jews and Christians because of their establishment of the graves of their Prophets as places of worship as this indeed was the first cause of polytheism in the people of Nuh (Noah). Allah (Ta'ala) said about them: "**And they said: "Never leave your divinities and never leave Wadd, Suwa', Yaghuth, Ya'uq and Nasr." And verily they have misled many**" (Nuh 71: 23-24)

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[1] Al-Bukhari and Muslim.

[2] Muslim narrated it from Jundub ibn Abdullah with words: "*Verily, people who were before you would take the graves of prophets and saints as places of worship.*"

Ibn 'Abbas and other from the Salaf said: "These were righteous people among the people of Nuh (Noah), when they died (people) attached constantly to their graves then they made pictures of them then they worshiped them."[1]

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[1] Al-Bukhari reported from 'Ata from ibn 'Abbas: "All the idols which were worshipped by the people of Nuh were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Ya'uq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala.' The names (of the idols) formerly belonged to some righteous men of the people of Noah, and when they died Satan inspired their people to prepare and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them."

Some people tried to weaken this report, by saying that the narrator from ibn 'Abbas is 'Ata Al-Khorasani and not 'Ata ibn Abi Rabah, and 'AbdurRazaq narrated this in his Tafsir with 'Ata Al-Khorasani from ibn 'Abbas. 'Ata Al-Khorasani is a disputed narrator (mukhtalaf fihi), he was declared thiqah by Ahmad, ibn Ma'in, Abu Hatim, Al-'Ijli, Ya'qub ibn Shaybah, Ad-Daraqutni, At-Tirmidhi and others. And Al-Bukhari mentioned him in his "Du'afa As-Saghir" and so did Al-'Uqayli and ibn Hibban in his "Al-Majruhin".

Al-Bukhari criticised his memory and his Hadith, At-Tirmidhi said in his "'Ilal": "Muhammad (Al-Bukhari) said: "I do not know a man from whom Malik narrates, deserving to be abandoned except 'Ata Al-Khorasani" At-Tirmidhi asked: "What is his matter?" and he said: "Majority of his Ahadith are maqlub (inversed), he narrates from Sa'id ibn Al-Musayab that a man came to the Prophet (saw) and broke his fast, and some companions of Sa'id said: we asked Sa'id about this Hadith and he said: 'Ata lied (erred) on me, I did not narrate in this way"

Then At-Tirmidhi did not agree with Al-Bukhari's weakening of 'Ata, and showed that he was thiqah for the majority of people of Hadith, and Hafiz ibn Rajab followed him in that in his "Sharh Al-'Ilal". He quoted from At-Tirmidhi: "I do not know any among earlier (MuHadith) weakening him…as for the words of Sa'id ibn Al-Musayab in which he denied what he narrated from him, then it is not established"

I say: Al-'Uqayli mentioned this in "Ad-Du'afa" from a group (of narrators) from Al-Qassim ibn 'Asim, he said: I said to Sa'id Al-Musayab…he said: 'Ata lied (erred)…and like this is narrated by the way of Qatadah from Muhammad ibn 'Ubayd and Sa'id ibn Zayd from Sa'id and also Qatadah from Muhammad ibn 'Ubayd and 'Awn from Sa'id. (So this narration from Sa'id is authentic)

So when the preponderant view is the weakness of 'Ata Al-Khorsani, then it does not have an effect because the 'Ata mentioned in Al-Bukhari is only 'Ata ibn Abi Rabah, and Al-Bukhari's weakening of 'Ata Al-Khorasani strengthens this as shown by Al-Hafiz ibn Hajar, and he said in the introduction of "Fath Al-Bari" called "Hadi As-Sari": "As for Al-Khorasani then he is not upon his conditions, as he did not hear from ibn 'Abbas, but one can say that it is not certain that the 'Ata mentioned is Al-Khorasani, because his presence in the Tafsir does not forbid it coming from 'Ata ibn Abi Rabah as well, and it is possible that this Hadith can be narrated by both 'Ata ibn Abi Rabah and 'Ata Al-Khorasani, Allah knows best. And this answer is convincing."

Then Al-Hafiz strengthened that Al-Bukhari did not narrate from Al-Khorasani as the authors compiling narrators of Al-Bukhari and others did not mention Al-Khorasani among narrators of

He (saw) with his perfect advice to his community warned them from falling in what the polytheists and the people of the Book have fallen, and he forbade them from transforming graves into places of worship and praying towards them so they do not resemble the disbelievers, in the same way as he forbade them from praying when the sun rises and when it sets so they do not resemble the disbelievers.

Hence when the chamber (of 'A'ishah) was incorporated in his noble mosque during the caliphate of Al-Walid ibn 'Abdul Malik as it has preceded, they built a wall before it and made it convex and guarded it so no one could reach his noble grave (saw).

And it is narrated in "Muwatta Malik" from him that he said: "*O Allah do not transform my grave into a worshiped idol, Allah's anger is intensified on people who establish graves of their Prophets as places of worship (mosques)*."[1]

(Allah's protection of the grave of His Prophet (saw))

And truly Allah answered his invocation and it was not taken, all thanks to Allah, as a worshiped idol as it was taken for others, rather no one could come to his chamber after his chamber was built (with walls) and before this they would not let anybody enter it to invoke beside it (the grave) or send Salah beside it and nothing else from what is done at graves of others.

But among ignorant people are those who pray towards his chamber, or raise their voices or speak with a forbidden speech, and this is only done outside his chamber not beside his grave. And All thanks to Allah, Allah has answered his invocation and it is not possible for anybody at all to come to his grave and to pray beside it or invoke (beside it) or to do polytheism with it as it was done for others and their graves were transformed into idols. And indeed during the life of 'A'ishah, may Allah be pleased with her, no one would enter (the chamber) except because of her, and she would not have let anybody do beside his grave something forbidden, and after her it was closed until it was incorporated in the mosque, its door was closed and another wall was built over it.

Al-Bukhari, among them Ad-Daraqutni, Al-Hakim, Al-Jiyani, Al-Kalabazi, Al-Lalika'i and others, only Al-Mizzi mentioned in "Tahzib Al-Kamal" that Al-Bukhari narrated from him, and Al-Hafiz objected that it is based on what preceded in the Hadith of ibn 'Abbas and there is nothing in it that proves with certainty his claim.

[1] Malik in his "Muwatta" from 'Ata ibn Yassar in a Mursal way (omitting the Sahabi) and ibn Abi Shaybah and AburRazzaq from Zayd ibn Aslam in a Mursal way. And Ahmad in his "Musnad", Abu Ya'la, Al-Humaydi quoted it full form from the Hadith of Abu Hurayrah. It is a Sahih Hadith, Al-Albani declared it to be authentic in "Tahzir As-Sajid".

And all of this was for its protection (saw) so that his house would not be taken as a place of 'Id and his grave would not be taken as an idol, apart this it is known that people of Madinah are all Muslims, and no one came here except a Muslim and all are honouring the Messenger (saw) and the graves of any member of his community in the holy lands, and what they did was not for lowering his noble grave, rather they did that so it does not become a worshiped idol and his house does not become a place of 'Id, and so what was done by people of the Book with the graves of their Prophets is not done with him.

And the noble grave in the chamber, there is only "Batha" on it and that is thick sand, and there is no stone nor any piece of wood and it is not plastered with clay as is done for graves of others. And he (saw) only prohibited this so to block the means (to polytheism), as he forbade praying when the sun rises and when it sets, so it does not lead to polytheism, and he invoked Allah ('Azza wa Jalla) that is grave is not turned into a worshiped idol and Allah answered his invocation (saw), and his grave did not become similar to those whose graves became places of worship as none can come to his grave at all.

(Allah's protection of the community of Muhammad (saw))

For the Prophets who came before him, when their community would introduce an innovation, Allah would send a Prophet forbidding it, and he (saw) is the last of Prophets, there is no Prophet after him, so Allah protected his community from gathering upon misguidance.

And He protected his noble grave from being transformed into an idol, because if it was done, and refuge is sought from Allah, there will be no Prophet after him forbidding this, and those doing this have gained ascendancy in the community, and he (saw) informed that a group of people within his community will not cease to remain steadfast upon the truth, and those opposing them or holding back from them will not harm them until the day of resurrection[1], and there is no way for people of innovation to do with his noble grave what was done with graves of other than him (saw).

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[1] Al-Bukhari and Muslim from Al-Mughirah ibn Shu'bah and Mu'awiyah and Muslim alone from Jabir, Thawban, Jabir ibn Samurah.

Chapter

(The Travel to the mosque of the Prophet (saw) and the visit of his grave)

I have mentioned in what I have written about the rites of Hajj that travelling to his mosque and visiting his grave is a noble and recommended action, as mentioned by the Imams of Muslims. And I have mentioned in a lot of works on the rites of Hajj what the Sunnah is in this and how to send Salam on him, whether the chamber should be faced or the Qiblah.

And there are two sayings on this: the majority say to face the chamber (for Salam) as Malik, Ash-Shafi'i and Ahmad. And Abu Hanifah says to face the Qiblah and to put the chamber at one's left in one saying and behind him in another (saying), because when the noble chamber was outside the mosque and the Sahabah would send Salam on him, it was not possible for anybody to face his direction (saw) and to have the Qiblah at his back, as it became possible after its incorporation in the mosque. Rather, when one faces the Qiblah, it (the chamber) will come to his left.

And if they used to face it (the chamber) at that time and had their backs to the west, then the saying of the majority has more weight. And if they used to face the Qiblah with the chamber to their left, then the opinion of Abu Hanifah is preponderant.

(Reduction of the prayer in this travel)

And the prayer is to be reduced in this recommended travel by agreement of the Imams of Muslims, and none of the Imams of Muslims said that the prayer should not be reduced in it, and none prohibited travelling to his mosque even if the traveller to his mosque will visit his grave (saw), rather it is among the best of nobles actions, and there is nothing in my words and words of others forbidding this, nor forbidding what is legislated during the visit of graves of Prophets and saints, nor what is legislated during the visit of all graves.

Rather, I mentioned in many places the recommendation of visiting the graves as was the Prophet (saw) visiting people of Al-Baqi' and the martyrs of Uhud, and he was teaching his Sahabah to recite when they visit the graves: "*Peace be upon you, O people of the dwellings among believers and Muslims. Verily we shall, when Allah wills, be joining you. May Allah have mercy on the first of us and you and the last. We ask Allah to grant us and them security. O Allah do not deprive us from their reward, do not put us in trial after them and forgive us and them*"[1]

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[1] Narrated by Muslim without the addition: "*O Allah do not deprive us from their reward, do not put us in trial after them and forgive us and them*" and this addition is in ibn As-Sunni in "'Amal Al-

And if visiting the graves of all believers is legislated, then visiting the graves of Prophets and saints deserves more (to be legislated). But the Messenger of Allah (saw) possesses a particularity which is not for other among Prophets and saints, and it is that we are ordered to send Salah and Salam on him in every prayer. And this is legislated in prayer, at time of the call to prayer and in all invocations, and we should send Salah and Salam on him when entering a mosque, his mosque or other than his mosque, and when exiting it, and everybody who enters his mosque, it is necessary for him to pray in it and to send Salam on him in the prayer.

(The difference between travelling for the purpose of the Prophetic mosque and travelling for the purpose of the grave)

Travelling to his mosque is legislated, but scholars made distinction between him and others until Malik, may Allah have mercy on him, considered forbidden (Kariha) that one says: "I visited the grave of the Prophet (saw)", because the legislated purpose of visiting graves is sending Salam on them and invoking for them, and these Salam and invocation can occur in best ways in the prayer in his mosque and other than his mosque and at time of the call to prayer and during all invocations, and sending Salah on him has been legislated in all invocations and he is without doubt "**closer to the believers than themselves**" (Al-Ahzab 33: 6)

This is why the praying person sends Salam on him in the prayer before sending Salam on himself and on all of Allah's righteous servants. And he says: "*Peace (Salam) be upon you, O Prophet, and the mercy of Allah and His blessings (be upon you). Peace (Salam) be upon us and upon the righteous servants of Allah*." And he recites Salah on him and invokes for him before invoking for himself.

As for other than him (saw), they do not possess a mosque whose travel is recommended like travelling to his Mosque is desirable, and it is only legislated to visit their graves in the same way as the visit of graves (of all people) is legislated. As for him (saw), then travelling to his mosque is legislated and whatever is suspected to be a travel to other than the three mosques is forbidden.

(The difference between the legislated visit and the innovated visit)

It is incumbent to make a distinction between the legislated visit that is in conformity with the Sunnah of the Messenger of Allah (saw) and between the

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Yawm wal Laylah" with a weak and Munkar chain. And Malik reported in a Mawquf way (words of a companion) from Abu Hurayrah: "O *Allah do not deprive us from his reward, do not put us in trial after him*"

innovated visit that he did not legislate rather forbade like taking graves of Prophets and saints as places of worship, praying towards a grave and turning it into an idol.

It is established in the two "Sahih" that he said: "*The saddles of camels are not bounded (meaning one should not travel) except to three mosques: The mosque of Al-Haram, this mosque of mine and the mosque of Al-Aqsa*", until when Abu Hurayrah travelled to the mount At-Tur where Allah spoke to Musa (Moses) ibn 'Imran, peace be upon him, then Basrah ibn Abu Basrah Al-Ghifari said to him: "Had I reach you before you went out, you would not have gone out, I heard the Messenger of Allah (saw) saying: "*The riding camels are not prepared (for travel) except for three mosques: the mosque of Al-Haram, this mosque of mine and the mosque Bayt Al-Maqdis.*"[1]

And these mosques, travelling to them is legislated in order to worship Allah in them and it involves prayer, recitation (of the Qur'an), remembrance, invocation and I'tikaf, and the mosque of Al-Haram is particularised with Tawaf and Tawaf is not performed elsewhere.

As for other mosques, when a person comes to them without travel and prays in them, this is from the most noble actions, as established in the two "Sahih" from the Prophet (saw) that he said: "*He who purifies himself in his house then goes out to the mosque, one of his step will erase a sin and the next step will increase a level, and the servant is in prayer as long as he waits for the prayer, and angels recite Salah on one of you as long as he stays in the place in which he prayed in: "O Allah forgive him, O Allah have mercy on him" and (angels keep doing this) as long as he does not break (his ablution).*"[2]

If one travels from a country to another country like travelling from Damascus to Egypt for the purpose of one of its mosque or travels in the other way round, or travels to the mosque of Quba from a far country, this is not legislated by agreement of the four Imams and other than them.

And if he vows this, he should not fulfil his vow by agreement of the four Imams and other than them except for a Shaz difference (very little difference opposing everybody without a clear prove) reported from Al-Layth ibn Sa'd about (vows to travel to) mosques, and ibn Maslamah from companions of Malik said this specifically for the mosque of Quba.

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[1] This is an authentic Hadith. An-Nassa'i, Ahmad, Malik, At-Tahawi in "al-Mushkil" and At-Tayalasi.

[2] Al-Bukhari from Abu Hurayrah, and Muslim in a summarized way.

(Recommendation of praying in the mosque of Quba)

But when one comes to Madinah, it is recommended for him to go to the mosque of Quba and to pray in it because this does not constitute a travel nor does it need the binding of camel's saddles, as the Prophet (saw) would go to the Mosque of Quba every Saturday by foot or by ride, and he would pray in it two Rak'as[1]. And he said: "*He who purifies himself in his house then goes to the mosque of Quba, he will have the recompense equivalent to a 'Umrah*"[2], it is narrated by At-Tirmidhi and ibn Abi Shaybah.

And Sa'd ibn Abi Waqqas and ibn 'Umar said: "*The prayer in it is equivalent to a 'Umrah.*"[3]

(The vow to travel to mosques)

If the travellers vows to go to Makkah for Hajj or 'Umrah, this becomes binding for him by agreement of Muslims. And if he vows to go to the mosque of Madinah or Bayt Al-Maqdis, then there are two sayings on this: one of them is that fulfilment is not binding upon him, and this is the opinion of Abu Hanifah and one of the two opinions of Ash-Shafi'i, because it is not from the categories that become obligatory by the religious law. The second (saying) is that fulfilment is compulsory for him, and this is the Madhab of Malik, Ahmad ibn Hambal and Ash-Shafi'i in his last saying, because this constitutes obedience to Allah.

(The vow to travel to other mosques and to graves)

If one vows to travel to other mosques or to travel only to the grave of a Prophet or a righteous person, then the fulfilment of his vow is not binding upon him by their agreement, because this travel, the Prophet (saw) did not order it, rather he said: "*The saddles of camels are not bounded (meaning one should not travel) except to three mosques: The mosque of Al-Haram, this mosque of mine and the mosque of Al-Aqsa*"[4] and the vow only becomes compulsory in what constitutes obedience.

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[1] Al-Bukhari.

[2] An-Nassa'i, ibn Majah, Ahmad and ibn Abi Shaybah, and Al-Albani declared it authentic in "Sahih Al-Jami'" n°6154, and it is in At-Tirmidhi with words: "*The prayer is the mosque of Quba is equivalent to a 'Umrah*".

[3] Ibn Abi Shaybah from ibn 'Umar.

[4] Al-Bukhari and Muslim.

Indeed, Malik and others affirmed that the one who vows to travel to the Prophetic Madinah, if his aim is to pray in the Prophet's mosque (saw), then he should fulfil his vow, and if his aim is only to visit the grave without praying in the mosque, then he should not fulfil his vow. He said: "Because the Prophet (saw) said: "*The riding camels are not prepared (for travel) except for three mosques.*"[1]

(The opinion of Malik about travelling to visit graves)

And this issue, Al-Qadhi Isma'il ibn Ishaq mentioned it in "Al-Mabsut" and its meaning is in "Al-Mudawanah" and "Al-Julab" and others from the books of Malik's companions. He said: "Verily he who vows to go to the Prophet's mosque (saw), the fulfilment of his vow is binding because one does not go to the mosque except for prayer, and he who vows to go to the Prophetic Madinah, if his intention is to pray in the mosque then he should fulfil his vow, and if he intended something else like visiting of people of Al-Baqi' and martyrs of Uhud, he should not fulfil his vow, because travelling is only legislated to the three mosques."[2]

And this saying of Malik and others, I do not know any Imam of Muslims who said contrary to it, rather their words show agreement with him.

(The opinion of the companions of Ash-Shafi'i and Ahmad on travelling to visit graves)

Dispute only occurred between Mutaakhir scholars because his saying (saw): "*The saddles of camels are not bounded except to three mosques*" comes in an affirmative way, and its meaning is forbiddance, so it will become prohibited. And some said: this entails not forbiddance, the meaning is only that it is not legislated, so this is not ruled as obligatory or recommended, rather permissible (Mubah) as travelling for business and other than that. It is said to them: for these travels (similar to business), worship is not intended by them, rather some worldly permissible benefits are intended by them, and for the travel to graves, only worship is intended, and worship is only with obligatory and recommended actions.

So if agreement is reached that travelling to graves is not obligatory nor recommended, then he who does it as a worship is an innovator opposing the consensus, and worshiping with innovation is not lawful, but he who does not know that this is an innovation, then he can be excused, and when the Sunnah is

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[1] This is an authentic Hadith. An-Nassa'i, Ahmad, Malik, At-Tahawi in "al-Mushkil" and At-Tayalasi.

[2] T: See annexe n°1 for details of these quotes from Maliki books of Fiqh.

made clear to him, then opposing the Prophet (saw) is not permissible for him nor worshiping with what he prohibited, just like praying when the sun rises and when it sets is not allowed, and like fasting on days of two 'Id is not lawful[1], although prayer and fasting are from the most excellent actions of worship, and if a person performs this (prayer and fasting at prohibited times) before knowing the Sunnah, there will be no sin upon him.

And all groups agree that it (travel to graves) is not a recommended action, and I do not know any Imam of Muslims who said that travelling to them is recommended, and if some of their followers said this, then that is possible, as for the Imams who were Mujtahid[2], none of them said this.

(The Sahabah did not travel to visit graves)

And if one says this (travelling to visit graves is recommended) then it will be a third saying[3] on this topic, then it should be clarified to its author that this saying is a mistake opposing the Sunnah and the consensus of the Sahabah. And certainly the Sahabah, may Allah be pleased with all of them, during the caliphate of Abu Bakr As-Siddiq, 'Umar, 'Uthman and 'Ali and those after them until the end of their era, none of them travelled to the grave of a Prophet or a righteous person.

And the grave of Al-Khalil (Prophet Ibrahim), peace be upon him, in the region of Ash-Sham (Syria, Jordan, Palestine), none of the Sahabah travelled to it, and they would go to Bayt Al-Maqdis and pray in it, and they would not go to the grave of Al-Khalil, peace be upon him, and it was not in an open space but was in the construction built by Sulayman ibn Dawud (Solomon), peace be on both of them, and the grave of Yusuf As-Siddiq was not known, but it was made

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[1] Al-Bukhari and Muslim narrated from 'Umar ibn Al-Khattab: "Verily these two days, the Prophet (saw) forbade fasting in them: the day of your Fitr from fasting and the second the day you eat from your sacrifices.

[2] The Mujtahid scholar is the one who reaches the level of Ijtihad and fulfils its condition. Mohammad Hashim Kamali in his book "Principles of Islamic Jurisprudence" wrote on p 469: "Ijtihad is defined as the total expenditure of effort made by the jurist in order to infer, with a degree of probability, the rules of Shari'ah from their detailed evidence in the sources (Amidi "Ihkam" vol 4 p 162;Shawkani "Irshad" p 250: Khudari "Usul" p 367). Some 'Ulama have defined ijtihad as the application by a jurist of all his faculties either in inferring the rules of Shari'ah from their sources, or in implementing such rules and applying them to particular issues. (Abu Zahrah "Usul" p 301)"

[3] T: First saying being that is it is prohibited and this is the opinion of Salaf, second that it is permissible like travel for business, and Ibn Taymiyah showed its weakness.

apparent more than three hundreds years after Hijrah, and this is why dispute occurred about that, and a lot of people of knowledge deny that, and this (denial) is reported from Malik and others, because the Sahabah would not visit it, so it would be known. But when the Christians gained authority over the region of Ash-Sham, they perforated the construction in which Al-Khalil, peace be upon him, was and turned the place into a church. And then when Muslims conquered the country, it remained open. As for the era of the Sahabah, then the grave of Al-Khalil was like the grave of our Prophet (saw) (meaning no one had access to it).

(How the Sahabah would send Salam on the Prophet (saw) beside his grave)

None of the Sahabah would travel to Madinah for the purpose of the Prophet's grave (saw), rather they would come (here) and pray in his mosque, and they would send Salam on him in the prayer, and they would send Salam when entering the mosque and when exiting it, and he (saw) was buried in the chamber of 'A'ishah, may Allah be pleased with her, and they would not enter the chamber nor stand outside it in the Mosque at its walls.

In the caliphate of Abu Bakr As-Siddiq and 'Umar ibn Al-Khattab, the auxiliaries from Yemen who conquered the regions of Ash-Sham and 'Iraq- and they are those about whom Allah said: "**Allah will bring forth a people that He will love and who will love Him.**" (Al-Maidah 5: 54)- would come (to Madinah) and they would pray in his mosque as we have mentioned, yet none would go to his grave or enter the chamber, or stand outside it in the mosque, rather they would send Salam on him from outside the chamber.

And the proof of Malik and others on this (sending Salam from outside the chamber) is the action of ibn 'Umar, may Allah be pleased with them both.

But anyway, this saying, if half of Muslims said it, it would have the ruling of its similar sayings in matters of dispute. As for establishing it as the religion of truth, making punishment permissible for those who oppose it or imputing disbelief on them, then this is contrary to the consensus of Muslims, and contrary to what the Book and the Sunnah came with.

And if the opponent of the Messenger in this case was to be declared disbeliever, then he who contradicts his Sunnah and the consensus of the Sahabah and the scholars of his community, then he would be the disbeliever, and we do not declare anybody among Muslims to be a disbeliever because of a mistake, neither in these cases nor in others. But if we supposed the correctness of imputing disbelief on the mistaken, then the one who opposes the Book, the Sunnah and the consensus, this consensus being that of the Sahabah and the scholars, he

deserves more to be labelled with disbelief than the one who is on conformity with the Book, the Sunnah, the Sahabah and the Salaf of this community and its Imams.

(The people of misguidance and the polytheists perform Hajj to graves)

The Imams of Muslims separated between what the Prophet (saw) ordered and between what he forbade in this (topic) and others, and what he ordered is worship, obedience and mean of nearness (to Allah), and what he forbade is contrary to this, rather it can be polytheism as done by the people of misguidance among polytheists, people of the Book and those who compete with them in establishing places of worship on graves of Prophets and saints, and they pray towards them and perform religious vow to them and accomplish Hajj to them, worse they can consider Hajj to the house of the created superior to Hajj to the House of Allah Al-Haram, and they call it "the great Hajj".

And their leaders have written some books about this, as Al-Mufid ibn Nu'man wrote a book about rites of memorials that he called it: "Manasik Hajj Al-Mashahid" and he resembled (in it) the house of the created to the House of the Creator.

(The reality of the religion is to worship Allah alone)

The reality of the religion of Islam is to worship Allah alone without ascribing to Him any rival or equal or similar from His creation, Allah (Ta'ala) said: "**So worship Him and be constant and patient in His worship. Do you know of any who is similar to Him?**" (Maryam 19: 65)

And He (Ta'ala) said: "**And there is none equal or comparable unto Him.**" (Al-Ikhlas 112: 4)

And He (Ta'ala) said: "**Then do no set up rivals unto Allah (in worship) while you know (that He alone has the right to be worshipped).**" (Al-Baqarah: 22)

And it is reported in the two "Sahih" from ibn Mas'ud: "I asked the Messenger of Allah: "Which sin is the greatest?" he answered: "*That you set up a rival unto Allah though He created you.*" I said: "Then which?" he answered: "*That you kill your child fearing that he eats with you.*" I asked him: "Then which?" he answered: "*That you commit adultery with your neighbour's wife.*" And Allah revealed the confirmation of this: "**And those who invoke not another deity with Allah, nor kill the soul which Allah has forbidden except by right, nor commit illegal**

sexual intercourse. And whoever does this shall receive the punishment" until the end of the verse.[1] (Al-Furqan 25: 68)

And He (Ta'ala) said: "**And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)**." (Al-Baqarah 2: 165)

He who equates the Creator with the creation in matters of love, fear and hope, then he is a polytheist.

And the Prophet (saw) forbade his community from the smallest aspects of polytheism and its great aspects until he (saw) said: "*He who swears by other than Allah, then he has indeed committed polytheism*"[2] narrated by Abu Dawud and others.

And a man said to him: "As Allah wills and as you will" and he said: "*Did you make me a rival to Allah? Rather say: "As Allah wills alone"*."[3]

And he said: *"Do not say: "As Allah wills and as Muhammad wills", but say: "As Allah wills then as Muhammad wills"*."[4]

And Mu'az ibn Jabal came once and prostrated to him, and he asked: "*What is this O Mu'az?*" And he answered: "O Messenger of Allah, I saw in the region of Ash-Sham that people would prostrate to their priests" and he said: "*O Mu'az, verily it is not permissible to prostrate to other than Allah, and if ever I was to order anyone to prostrate to another, I would order the wife to prostate to her husband, because of his great right on her*."[5]

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[1] Al-Bukhari and Muslim.

[2] Abu Dawud, At-Tirmidhi, Ahmad, At-Tayalasi, ibn Hibban, Al-Hakim and Al-Bayhaqi. T: "Al-Irwa" 2561 where Al-Albani graded it as authentic.

[3] Ahmad, Al-Bukhari in "Adab Al-Mufrad", An-Nassa'i in "'Amal Al-Yawm wal Laylah", ibn As-Sunni, ibn Majah, Al-Khatib, Al-Bayhaqi. T: "As-Sahihah" n°139 where Al-Albani grades it Hasan (good).

[4] Abu Ya'la and Ad-Darimi with these words, and in Abu Dawud, Ahmad and Al-Bayhaqi with words: "*As Allah wills and as so and so will*." It is an authentic Hadith, see "As-Sahihah" n° 136.

[5] Ibn Majah, ibn Hibban, Al-Bayhaqi from the Hadith of 'Abdullah ibn Abi Awfa: "When Mu'az came from Yemen" or he said "from Ash-Sham, he saw Christians prostrating to their leaders or priests and he thought that the Messenger of Allah (saw) has more right to be honoured (than them),and when he came he said: "O Messenger of Allah, I saw Christians prostrating to their leaders or priests, and I was thinking that you have more right to be honoured" and he said: "*If ever I was to order anyone to prostrate to another, I would order the wife to prostate to her husband…*"

(The difference between the visit of the people of Tawhid and the people of polytheism to graves)

So the visit of the people of Tawhid to the graves of Muslims includes sending Salam on them and invoking for them and it is from the kinds of the funeral prayer for them.

And the visit of people of polytheism comprehends their resembling the creation with the Creator. They perform vow for it, prostrate to it, invoke it, love it like they love the Creator, so they have indeed set up rivals unto Allah and they have equated it with the Lord of the universes.

Allah has strongly forbidden to take angels, Prophets and others as partners to Him, and He (Ta'ala) said: "**It is not (possible) for any human being to whom Allah has given the Book and authority and Prophethood and then he should say to the people: "be my worshippers rather than Allah's." On the contrary (he would say): Be pious learned men, by virtue of your constant teaching of the Scripture and of your constant study thereof**." **And He commanded you not that you should take angels and Prophets for lords. Would he command you to disbelieve after you had been Muslims.**" (Ale 'Imran 3: 79-80)

And He (Ta'ala) said: "**Say (O Muhammad (saw)): "Invoke those besides Him whom you pretend (to be gods). They have neither the power to remove the adversity from you nor even to shift it from you to another person." Those whom they invoke desire (for themselves) means of access (Al-Wasilah) to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!**" (Al-Isra 17: 56-57)

A group of Salaf said: "Some people would invoke Prophets like the Messiah (Jesus) and 'Uzayr, and they were invoking angels, so He (Ta'ala) informed them that these are His servants, they are hoping for His mercy, are fearing for His punishment and they are obtaining His proximity with actions."

And He (Subhanahu) forbade establishing a similitude between Him and the creation, so He is not given resemblance with the creation that is in need of auxiliaries, door keepers and others like these. He (Ta'ala) said: "**And when My servants ask you, (O Muhammad), concerning Me, indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me (by obedience) and believe in Me that they may be (rightly) guided.**" (Al-Baqarah 2: 186)

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and Ahmad also narrated it like this. This is an authentic Hadith. T: "As-Sahihah" n° 1203) and it has been reported from Mu'az by Ahmad and it is weak.

And He (Ta'ala) said: "**Say, (O Muhammad (saw)): "Invoke those you claim (as associate deities) besides Allah." They do not possess an atom's weight (of ability) in the heavens or on the earth, and they do not have therein any share (with Him), nor is there for Him any assistant from among them. And intercession does not benefit with Him except for one whom He permits.**"" (Saba 34: 22-23)

(Muhammad (saw) is the leader of intercessors)

And Muhammad is the leader of intercessors for Him, and his intercession is the greatest of all intercessions, and his status in front of Allah is the greatest of all status. And on the day of resurrection, when creation will seek the intercession from Adam, then from Nuh (Noah) then from Ibrahim, then from Musa (Moses) then from 'Isa (Jesus), all of them will refer them to the next, and when they will come to the Messiah (Jesus), he will say: "Go to Muhammad, a servant whose past and future sins have been forgiven. (And they will go and seek the intercession from Muhammad (saw)), he said: "*I will proceed, when I will see my Lord, I will fall down in prostration and I will praise my Lord with words of praises He will teach me and I do not know them now, and then I will be addressed: "O Muhammad! Raise your head. Say, and your saying will be listened to; ask and your request will be granted; intercede, and your intercession will be accepted." He said: "He will fix a limit for me (to intercede for) whom I will (make exit) and admit into Paradise*" until the end of the Hadith.[1]

He who denies our Prophet's intercession (saw) for people who have committed great sins, then he is a misguided innovator, as denied by the Khawarij and the Mu'tazilah. And he who says that some of the creation will intercede with Allah without His permission, then he has opposed the consensus of Muslims and the texts of the Qur'an.

He (Ta'ala) said: "**Who is he that can intercede with Him except by His permission?**" (Al-Baqarah 2: 255)

And He (Ta'ala) said: "**They cannot intercede except for him whom He is pleased**." (Al-Anbiya 21: 28)

And He (Ta'ala) said: "**And how many angels there are in the heavens whose intercession will not avail at all except (only) after Allah has permitted (it) to whom He wills and approves**." (An-Najm 53: 26)

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[1] Al-Bukhari and Muslim.

And He (Ta'ala) said: "**And (all) voices will be humbled before the Most Merciful, so you will not hear except a whisper (of footsteps). That Day, no intercession will benefit except (that of) one to whom the Most Merciful has given permission and has accepted his word**" (Taha 20: 108-109)

And He (Ta'ala) said: "**There is no intercessor except after His permission**". (Yunus 10: 3)

And He (Ta'ala) said: "**You have not besides Him any protector or any intercessor**" (As-Sajdah 32: 4)

And (verses) similar to these are many in the Qur'an.

(The religion is imitation of the Prophet (saw))

And the religion is imitation of the Prophet (saw), and it consists in ordering what he ordered, and forbidding what he forbade, loving what Allah and His Messenger love among actions and individuals, and hating what Allah and His Messenger hate among actions and individuals. And Allah (Subhanahu wa Ta'ala) has indeed sent His Messenger Muhammad (saw) with Al-Furqan (the criterion), and he separated between these two, and none is allowed to gather what Allah separated.

(It is not lawful to travel for the sole purpose of visiting graves)

He who travelled to the mosque of Al-Haram or to the mosque of Al-Aqsa or to the mosque of the Messenger (saw), and prayed in his mosque, and prayed in the mosque of Quba, and visited the graves according to the Sunnah of the Messenger of Allah (saw), then he has accomplished good actions. And he who denies this travel, then he is a disbeliever and repentance should be sought from him, and if he does not repent then he is killed.

As for the one who intended to travel only to visit the grave and did not intend to pray in his mosque, and he travelled to his Madinah and did not pray in his mosque (saw) nor sent Salam on him in the prayer, rather went to the grave then returned, then this one is a misguided innovator opposing the Sunnah of the Messenger of Allah (saw) and the consensus of the Sahabah and the scholars of his community. And he is the one about whom two sayings have been mentioned: one of them that (his travel) is prohibited, and the second that there is neither any sin upon him nor any recompense for him.

And what the scholars of Muslims perform is the legislated visit: they pray in his mosque (saw) and send Salam on him when entering the mosque and in the prayer, and this is legislated by agreement of Muslims.

(Some of the Salaf forbade visiting graves absolutely)

And I have indeed mentioned this in my works about rites (of Hajj) and in my religious verdicts, and I have mentioned that one should send Salam on the Prophet (saw) and on his two Companions. And I have not mentioned any difference (about the recommendation of visiting graves) in my religious verdicts though there is dispute in this, as some scholars did not see the visit of graves to be recommended at all, and some of them considered that forbidden absolutely, as it is reported from Ibrahim An-Nakh'i, Ash-Sha'bi and Muhammad ibn Sirin[1], and these are among the most noble Tabi'is, and this has been reported from Malik, and there is also from him (the opinion) that it is permissible (Mubah) and (not considered as) a recommended action (Mustahhab), and this is one of the two sayings in Ahmad's Madhab, but the apparent view of his Madhab and the view of the majority is that the legislated visit (of graves) is a recommended action, and it consists in visiting graves of believers in order to invoke for them, so one sends Salam on them and invokes for them, and graves of disbelievers are also visited because this reminds of the hereafter.

(Among peculiar virtues of the Prophet (saw))

As for the Prophet (saw), he possesses a particularity that none of the creation shares with him, and it is that the aim (of actions) besides graves of others like invocation for him, is ordered for the Messenger in the five prayers, when entering mosques and exiting them, at time of the call to prayer and before all invocations.

And he forbade turning graves into places of worship, and he prohibited making his grave as a place of 'Id, and he asked Allah not to transform it into a worshiped idol, so everybody is forbidden from going to his grave and visiting it in the same way as graves of others are being visited.

And all Salah and Salam recited on him in his mosque and other than his mosque, then it is a matter by which Allah distinguished him and favoured him on others, and he made him by this sufficient from what occurs at graves of others even if that is permissible. As for taking graves as places of worship (mosques), then it is forbidden for all graves, even if the praying person only prays to Allah and invokes only Allah. Then what if he invokes a person from

[1] See "Musannaf 'AbdurRazaq" vol 3 p 569.

the creation or prostate to him and makes a vow to him and other from what people of polytheism, innovation and misguidance do?

(The guidance of the Sahabah in visiting the grave of the Prophet (saw))

And if we suppose that one travels to his mosque and does not pray in it, but comes to the grave then returns, then this is what the Imams like Malik and others objected to, and this is not considered as a recommended action by any scholar, and it is the place of dispute whether it is forbidden or permissible. And we do not know any scholar of Muslims who viewed such an action to be recommended, rather they disapproved of it if his aim in the travel is only (to visit) the grave without intending to pray in the mosque, and they considered this from forbidden travels to undertake.

And none of the Salaf would do this, rather the Sahabah when they would return from a travel (and come) to his mosque, they would pray in it and gather behind the caliphs like Abu Bakr, 'Umar, 'Uthman and 'Ali, and they would send Salam and Salah on him in the prayer, and they would do this when entering the mosque and exiting it. And they would not go to the grave, and this comes in a Mutawatir[1] way from them, none can narrate from them or one of them that after completing the prayer behind the rightly-guided Caliphs, they would at this time or another go to stand outside the chamber. As for entering the chamber, this was not possible for them.

And if after the travel to his mosque, they would send Salah and Salah on him in conformity with the Sunnah he legislated for them and they would not go to his grave, then what about intending to travel to it or intending to travel to it without praying in the mosque? And then one who says that this is recommended, then let him quote this from a great jurist among leaders of Muslims. And if ever he is able to quote it, then he who said that has indeed contradicted the sayings of scholars as the one doing this opposed the community and opposed the Sunnah of the Messenger of Allah (saw) and the consensus of the Sahabah and the scholars of his community. Allah (Ta'ala) said: "**And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers, We shall keep him in the path he has chosen and burn him in Hell, and an evil destination.**" (An-Nisa 4: 115)

And "*The rewards of deeds depends upon the intentions and every person will get the reward according to what he has intended*"[2]

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[1] T: A Mutawatir narration is a report narrated by so many people that their gathering on lie is impossible.

[2] Al-Bukhari and Muslim.

(None of the scholars of Muslims considered the travel to visit graves as a recommended action)

And the scholars of Muslims have indeed mentioned in their works about rites (of Hajj) the recommendation of travelling to his mosque, and they mentioned the visit of his noble grave, and I do not know any among Muslims who said that he who intends only to visit the grave then his travel is recommended, and had they said that for the grave of other than him (then one could imply that for the Prophet). But despite this, some people who are not cognizant of the Shari'ah and of what the Prophet (saw) ordered of forbade, can have this intention (of travelling for the sole purpose of visiting the grave), and they are likely to be forgiven because of their ignorance, and may Allah forgive them.

As for those who know what Allah and His Messenger have ordered, and what Allah and His Messenger have prohibited, then none among them prescribed to travel for the sole purpose of visiting a grave, whether of a Prophet or other than a Prophet, rather their leaders have affirmed the prohibition of these kinds of travel, (leaders) among the companions of Malik, Ash-Shafi'i, Ahmad ibn Hambal and others. Only a group of Mutaakhir scholars among the companions of Ash-Shafi'i and Ahmad said that it is permissible (to travel only for visiting graves) and not forbidden.

(If someone travels to visit any grave, should he reduce his prayer?)

And then they differed about the one who travels only to visit the graves of Prophets and saints whether he should reduce the prayer. And they had two sayings as mentioned in answers of religious verdicts. And some of them made a distinction between the graves of Prophets and other than them.

And they said that travelling for the sole purpose of visiting graves is forbidden, as it is the opinion of Malik and his companions and the sayings of ancient companions of Ash-Shafi'i and Ahmad. For them, the sinner because of his travel (to graves) should not reduce the prayer. So according to their saying, the prayer is not to be reduced.

Nevertheless those who travel (to graves) not knowing its prohibition, and the one who was to be aware of its prohibition would not do it, as there is no point for a Muslim to seek Allah's nearness with forbidden actions, then for their travel whose forbiddance is hidden to them, if they reduce in it the prayer, this would be legal and repetition (of the prayer) would not be necessary. It is similar to the case of a person who travels to seek knowledge or to listen to the Hadith from an individual, and he finds out that he is a liar or an ignorant, so the reduction of prayer in this kind of travel is permissible.

Four opinions were mentioned from the companions of Ahmad concerning the visit of graves of Prophets and saints whether the prayer should be reduced in it:

It has been said that it should not to be reduced absolutely.

And it has been said that it should be reduced absolutely.

And it has been said that it should not be reduced except for the grave of our Prophet (saw).

And it has been said that it should not to be reduced except for his noble grave and graves of (other) Prophets without graves of saints.

Those who exempted our Prophet's grave (saw) have two explications to justify their opinion. One of them, and it is the authentic, is that the legislated travel to it is the travel to his mosque, and the prayer should be reduced in this travel by consensus of Muslims, and these (scholars) took into account the general travel and they did not went into details making distinction between the two intentions, as all Muslims necessarily pray in his mosque, so everyone who travelled to his noble grave then he travelled to his virtuous mosque. Likewise has been said by some companions of Ash-Shafi'i, so he who makes the vow to visit the Prophet's grave (saw), then he should fulfil his vow, and if he vowed the grave of other than him, then there are two sayings.

In the same way, a lot of scholars generalize the travel to his noble grave, and for them this includes the travel to his mosque, as all Muslims necessarily pray in his mosque when they come to his noble chamber, so for them these two (travels) necessarily imply each other. Then some of them said that it is compulsory for the Muslim in the beginning of the travel to intend to pray in his mosque, so the prescribed travel (to pray in the mosque) becomes necessarily implied and this person would not have travelled for the sole purpose of the grave.

An some of them said: rather undertaking a travel for the sole purpose of the grave is permissible, and some of them thought that the exemption (of the Prophet's grave) is not from his particularities, rather (this is permissible) because of him being a Prophet, so they said that the prayer should be reduced in the travel to graves of Prophets without other than them.

And the reality in this matter is that the intention of praying in his mosque is from the necessities of this travel (to his grave), so every person who travels to his noble grave, he will necessarily gain obedience and nearness to Allah and will be rewarded because of his prayer in his mosque.

As for the matter of the intention, then the people of knowledge of his Hadith aim at travelling to his mosque (meaning for its purpose only), even if some of them intended to travel to the grave as well, as they did not know that it is forbidden.[1]

But he who does not know this, he can also intend only the grave, then he will necessarily pray in his mosque and will be rewarded for this. And he who performed this forbidden matter not knowing its prohibition, he will not be punished, he will have a recompense and no fault shall be ascribed to him, contrary to graves of other than him, as he does not have anything legislating the travel to it. But he can perform this (travel for the purpose of Prophet's grave) as obedience for which he will be rewarded (because of praying in the mosque) and he will be forgiven what he ignored to be forbidden.

(Forbiddance of praying in mosques built on graves)

And praying in mosques built on graves is absolutely forbidden, contrary to his mosque as the prayer in it is equivalent to thousand prayers and as its foundations were laid on faith. And its nobility was present during the life of the Prophet and the life of his rightly-guided Caliphs, before the incorporation in it of the chamber, (its virtue was already present) when the Prophet (saw) was praying there with the Muhajirs and the Ansar.

And the worship in it at this time was better and greater than what it remained after the incorporation of the chamber in it, as it was only incorporated after the end of the period of the Sahabah in the reign of Al-Walid ibn Abdul Malik, and he became ruler eighty and some years after the Prophetic Hijrah as it has preceded.

And some people thought that the exemption (of reducing the prayer for the visit of his grave) was based on the fact that he was a Prophet, and they generalized this and said that in the same way, it is permissible to travel to the graves of all Prophets.

(Is it lawful to swear by the Prophet (saw)?)

This is why some people differed on the topic whether it is allowed to swear by the Prophet (saw), with their agreement that swearing with anything of great

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[1] T: So the intention to travel to Madinah is only to pray in the Mosque, as travels are only done for the three mosques. The intention is not to travel to the grave, and people who combine the two intentions err, and if they did not know the proofs, then they will be forgiven.

status from the creation like the 'Arsh (Throne of Allah), the Kursi, the Ka'bah and angels.

The majority of scholars like Malik, Ash-Shafi'i, Abu Hanifah and Ahmad, in one of his two sayings, said that it is forbidden to swear by the Prophet (saw) and that the oath is not established (with this swearing), in the same way as swearing by anything from the creation is prohibited. And the expiation is not compulsory upon the one who swears with anything from that and breaks (his oath).

And truly, it is established from him (saw) in the "Sahih" that he said: "*Do not swear except by Allah*"[1], and he said: "*The one who desires to swear, he shall swear by Allah or remain silent*"[2] and in the "Sunnan": "*He who swears by other than Allah, then he has indeed committed polytheism.*"

And there is a narration from Ahmad ibn Hambal permitting swearing by the Prophet (saw) only (among creation) because faith in him in a specific manner is obligatory, and his mention in the testimony of faith and in the call to prayer is compulsory, and the faith in him has particularities that none shares with him.

And ibn 'Aqil said: "Rather this (saying of Ahmad) is because of him being a Prophet" and he generalised this for all Prophets, though the correct view on which are the totality of scholars among their Salaf and Khalaf, is that swearing by the creation is forbidden whether for a Prophet or for other, whether for an angel among angels, or for any king among kings, or for any religious leader among leaders.

And the forbiddance in this is that of Tahrim[3] for the majority as the Madhab of Abu Hanifah and others, and it is one of the two sayings of the Madhab of Ahmad as it has preceded until one between ibn Mas'ud, ibn Abbas or others said: "That I should swear by Allah and lie is more beloved to me than I should swear by other than Allah and say the truth."[4]

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[1] Abu Dawud, An-Nassa'i, Al-Bayhaqi, It is a Sahih Hadith, see "Sahih Al-Jami'" n°7249.

[2] Al-Bukhari and Muslim.

[3] The forbiddance of Tahrim means he who does this forbidden action will have punishment and if he leaves that he will be rewarded. The forbiddance of Karahah Tanzihi is that of dislike, meaning its author will be rewarded for leaving this action but if he performs it, there will no sin on him.

[4] At-Tabarani in "Al-Kabir" from ibn Mas'ud, and Al-Mundhiri said in "At-Targhib" that its narrators are those of the "Sahih".

And in another version: "That I should swear by Allah and lie is more beloved to me than I should compete (with Allah by swearing by other than Him)"

(Swearing by other than Allah is not lawful)

Swearing by other than Allah is polytheism, and polytheism is greater than lying, and the extremity of lying is emphasised by its resemblance with polytheism as narrated in the authentic Hadith from the Prophet (saw) in which he said: "*The false witness has been made equal to polytheism with Allah*" and he said this twice or three times, and he read His saying (Ta'ala): "**And avoid false statement, inclining (only) to Allah, not associating (anything) with Him. And he who associates with Allah " it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place**." (Al-Hajj 22: 30-31)[1]

And this (swearing by the Prophet (saw)) is forbidden rather among prohibited matters that are greater than false oath in the view of the Sahabah, may the satisfaction of Allah be on them. And a group among the people of knowledge considered that it is legislated and not forbidden, and there are a lot of similar cases to this, but Allah (Ta'ala) said: "**Obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best (way) and best in result**" (An-Nisa 4: 59)

(It is compulsory to make the religion entirely for Allah)

And what Allah and His Prophet ordered is the truth, and he (saw) forbade swearing by other than Allah, praying when the sun rises and when it sets, and transforming graves into places of worship, and taking his grave as a place of 'Id, and he forbade travelling to other than the three mosques, and rulings similar to these are aimed at strengthening the purification of the religion for Allah and the worship of Allah alone with no partners ascribed to Him.

And all of this is for the protection of the Tawhid of Allah ('Azza wa Jalla), and for the purpose of making the religion entirely for Allah, so none is worshiped besides Him, and none is trusted except He, none is invoked except He, none is

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[1] Abu Dawud, ibn Majah, Ahmad, Al-Bayhaqi, Al-'Uqayli from Khuraym ibn Fatik and the chain is weak. It has also been reported by At-Tirmidhi from Ayman ibn Khuraym with a weak chain. It is a weak Hadith, see "Da'if Al Jami'" n °6387. T: Shaykh Al-Albani said in "Ad-Da'ifah" n°1110 that the chain of this Hadith contains two defects: Habib ibn An-Nu'man is Majhul (unknown). Ibn Qattan said: "he is not known". And the same for the narrator from him ibn Zyad Al-'Asfari. Ibn Qattan said :"Majhul", and Adh-Dhahabi said: "It is not known (he reports) from his similar" meaning Habib. Secondly, there is Idhtirab in the Hadith…"

feared except He, and prayer and fasting are not performed but for Him, and vow is not done except for Him, and swearing is not done except by Him, and Hajj is not accomplished except to His House.

And the obligatory Hajj is only performed to the best of His houses and the most noble, and it is the mosque of Al-Haram, and the recommended travel is only to the two mosques (of Madinah and Al-Aqsa) because of their being built by two Prophets. The prophetic mosque, the mosque of Madinah, the seal of Messengers led its foundation on faith, and the mosque of Iliya was indeed a mosque before Sulayman (Solomon).

It is recorded in the two "Sahih" from Abu Zarr, may Allah be pleased with him: "I said: "O Messenger of Allah, which mosque was first built?" he said: "*The mosque of Al-Haram*"." He said: "I asked: "*Which one was (built) next?*" and he said: "*The mosque of Al-Aqsa*", I asked: "*What was the interval between them?*" and he answered: *"Forty years, furthermore wherever the time of prayer reaches you, then pray as it is a mosque for you*"." and in the words of Al-Bukhari: "*because there is virtue in it*".

And this is the Sunnah of Allah's Messenger (saw), he was praying wherever the time of prayer reached him. And the mosque of Al-Aqsa was from the time of Ibrahim, peace be upon him, but Sulayman (Solomon), peace be upon him, made it into an immense construction. So all three mosques were built by noble Prophets in order that they and the people pray in them.

(The travel to the three mosques in imitation of the Prophets)

As the Prophets, peace be upon them, would intend prayer in these two mosques, then travelling to them has been legislated for the purpose of praying in them and worshiping in imitation of the Prophets, peace be upon them, and to take them as examples.

(The Hajj is from the religion of Ibrahim and Muhammad, peace be on both of them.)

Likewise, Ibrahim Al-Khalil, peace be upon him, when he built the House and Allah (Ta'ala) commanded him to call people to perform Hajj to it, then people started to travel to it during the time of Ibrahim, peace be upon him. And it was not compulsory for people in the most authentic of the two sayings (of scholars), and in the same way it was not compulsory in the beginning of Islam, Allah only made it obligatory on Muhammad (saw) in a late time when Surah Ale 'Imran

was revealed.[1] And in (Surah) "Al-Baqarah", He ordered the completion of Hajj and 'Umrah for the one who started them[2], hence starting the voluntary action of them makes their completion obligatory according to all scholars. And is has been said that the order of completion makes it obligatory to start them, and the first saying is authentic (that this only implies order to complete a started Hajj not to perform Hajj).

(From particularities of the mosque of Al-Aqsa and the Prophetic mosque)

So in this way, the mosque of Al-Aqsa and the mosque of the Prophet (saw) were both built by noble Messengers, and they called people to travel to them for the purpose of worship in them. And no other Prophet, peace be upon them, built a mosque and called people to travel for worship in it except for the case of these three mosques, but they possessed mosques in which they would pray and they did not call people to travel to them, as was Ibrahim, peace be upon him, praying in his place and he only called people to perform Hajj to the House.

And no Prophet called to travel to his grave nor to his house nor to his place and nor to any other of his traces (Athar), rather they called towards the worship of Allah only with no partners being ascribed to Him. He (Ta'ala) said when He mentioned them: "**That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then whatever they were doing would have been vain. Those are the ones to whom We gave the Scripture and authority and Prophethood. But if these disbelieve in it, then We have entrusted it to a people (such as the Sahabah of the Prophet (saw)) who are not therein disbelievers. Those are the ones whom Allah has guided, so from their guidance take an example**." (Al-An'am 88-90)

Therefore it is not lawful to degrade any of these three mosques from their status (by giving their particularities to other mosques). As for all mosques, then their nobility resides in them being mosques of Allah and houses in which prayer is performed, and this is a common point between all mosques, even if worship occurs more in some of them or because some are older than others and similar things. So these excellent qualities are present in all mosques, worship in some of them occurs more than others, and some are older than other, and if travelling to them would be legislated because of these reasons, then undertaking a travel to all mosques would be lawful.

[1] In His saying (Ta'ala): "**And due to Allah from the people is a Hajj to the House, for whoever is able to find thereto a way**" (Ale 'Imran 3: 97)

[2] In His saying (Ta'ala): "**Complete the Hajj (major pilgrimage) and the 'Umrah (minor pilgrimage) for Allah**" (Al-Baqarah 2: 196)

(Every community has a Hajj)

And the travel to noble places is from the kinds of Hajj, and every community has a Hajj. And the Arab polytheists would perform Hajj to Al-Lat and 'Uzza and Manat the other third and other idols. This is why the priest who announced the coming of the Prophet (saw) to Umayyah ibn Abu Salt said: "The time has come for a prophet to be send, and it is in a house to which Arabs perform Hajj." Umayyah said: "We people of Thaqif possess a house to which Arabs perform Hajj" and the priest replied: "He will not be from you but from your brothers of Quraysh."[1]

So Umayyah informed that the Arabs used to perform Hajj to Lat, and a group of Salaf have mentioned that he was a man who would moisten (Yaluttu) As-Sawiq[2] for the pilgrims and was feeding them with it, and when he died, they attached constantly to his grave and he became an idol to which people would perform Hajj and for whom people would pray and he would be invoked besides Allah.

And a group of Salaf read: "**Have you then considered Al-Lat**" (An-Najm 53: 19) with a double "t" (Tashdid of Ta), and Al-Lat was for the people of At-Taif, Al-'Uzza for the people of Makkah and Manat for the people of Madinah. This is why Abu Sufyan said on the day of Uhud when he started reciting poetry: "Exalt Hubal" and the Prophet (saw) said: "*Will you not reply to him?*" and they asked: "What should we say?" and he answered: "*Say: Allah is the most Exalted and the most Magnificent.*" Then Abu Sufyan said: "We have Al-'Uzza and you have no 'Uzza" and the Prophet (saw) said: "*Will you not reply to him?*" and they said: "What should we say?" he said: "*Say Allah is our Protector and you have no protector*".[3]

So the travel to the noble places is from kinds of Hajj, and the polytheist from different communities would travel to their divinities, and likewise the Arabs would perform Hajj to Al-Lat and Al-'Uzza and to Manat the other third, and despite this they would perform Hajj to the House and the Tawaf (circuits) around it and the station at 'Arafat. Hence they were sometimes worshiping Allah and sometimes other than Him, and they would say in their Talbiyah[4]: "At

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[1] See "Al-Bidayah wa Nihayah" v 2 p 207.

[2] Lane's Lexicon about As-Sawiq: meal of parched barley or the species thereof, of similar grains.

[3] Al-Bukhari.

[4] Invocation said loudly by the Pilgrims.

Your service, You have no partner except partners who are Yours, You possess them and they do not possess."[1]

That's why He (Ta'ala) said: "**He sets forth for you a parable from your ownselves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense**." (Ar-Rum 30: 28)

He (Ta'ala) said: If one of you would not be pleased that his slaves become a partner with him similarly to himself, how can you ascribe My slaves as associates with Me? And all besides Allah among angels, Prophets, saints and the entire creation are all His slaves, and He (Subhanahu), none has the right to be worshiped except He, and to Him belongs the Sovereignty and He deserves the praise, and He is powerful on everything.

Therefore, the association (Shirk) with angels and Prophets has been declared as disbelief, and He (Ta'ala) said: "**Nor could he (a Prophet) order you to take the angels and Prophets as lords. Would he order you to disbelief after you had been Muslims?**" (Ale 'Imran 3: 80)

And He blamed the Christians for their association (Shirk) and He said: "**They have taken their scholars and monks as lords besides Allah, and (also) the Messiah, the son of Maryam (Mary). And they were not commanded except to worship one God; there is no deity deserving worship except Him. Exalted is He above whatever they associate with Him.**" (At-Tawbah 9: 31)

And the polytheists in our times in India and other than them perform Hajj to their divinities, likewise they perform Hajj to Samnah and to their other divinities.

And in the same way the Christians perform Hajj to Qumamah and to the house of Lahm, and they perform Hajj to Al-Qunah that is at Saydnaya, and Al-Qunah is a picture, and other from their churches that contain pictures they venerate and by which they seek intercession.

(The sanctity of the Ka'bah)

The scholars Tafsir and Prophetic biography and others have mentioned the (story of) Abrahah, the king of Abyssinia, who drove elephants to Makkah in order to destroy it when Abyssinia conquered Yemen and they overpowered the

[1] T: See Sahih Muslim in Kitab Al-Hajj.

Arabs. And after this (event) Sayf ibn Dhu Yazin[1] went to Al-Kisra, the king of Persia, in order to seek assistance from him, and he (Al-Kisra) helped him with an army until he expelled Abyssinians from there (Yemen), and he is among people who gave the news of the Prophet's coming (saw).

And (this story is described) in the verses of (Surah) Al-Fil (the Elephant), by which Allah (Ta'ala) emphasized the sanctity of Al-Ka'bah when He sent against them birds in flocks striking them with stones of Sijjil -meaning in different groups- and the stones of Sijjil mean (stones) of clay that have been baked. And this happened in the year of the Prophet's birth (saw), and it is counted among the proofs of his prophecy, signs of his Risalah and proofs of his Shari'ah. And it is the only House he and his community perform Hajj to and pray towards (its direction).

And they (scholars) said that Abrahah built a church in the land of Yemen and wanted to shift the Hajj of Arabs to it, and a man from Arabs entered and relieved his nature (urine and stools) in the church, and for this reason Abrahah grew furious and travelled to the Ka'bah targeting to destroy it until occurred what occurred. Allah (Ta'ala) said: "**Have you not considered, (O Muhammad), how your Lord dealt with the companions of the elephant? Did He not make their plan into misguidance? And He sent against them birds in flocks, striking them with stones of Sijjil (baked clay), and He made them like eaten straw**." (Al-Fil 105: 1-5)

And this is famous for all scholars of Tafsir and Prophetic biography and others, that he built a church and intended to shift the Hajj of the Arabs to it, and it is known that he wanted to perform in it what they perform in Christian churches, so it shows that travelling to churches for them is from the likes of Hajj for Muslims, and this (travelling to churches) is called Hajj and by it he wanted to compete with Bayt Al-Haram. (And it shows) that whoever aimed at appointing a place of worship in it (Yemen) in the same way as it is travelled to the mosque of Al-Haram, then certainly he aimed at a worship which is from the kinds of Hajj.

And the Prophet (saw) forbade everybody from performing Hajj or travelling to other than the three mosques, and the obligatory Hajj that is called Hajj in absolute sense is only to the mosque of Haram particularly, and the travel to

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[1] It is written in "The History of Islam" vol 1 p 89 by Akbar Shah Najibabadi published by Darussalam: "After the fateful event, the rule of Yemen went out of the hands of the Abyssinian king and Saif ibn Dhu Yazin captured the country. Abdul Mutttalib took some nobles of Quraish and went to congratulate Saif on his victory. Saif bin Dhi Yazin gave Abul Muttalib glad tidings that the last Prophet would be raised from his (Abul Muttalib's) offspring. This prophecy found wide currency and fame."

places for the purpose of worship in them is only to the two mosques (Madinah and Al-Aqsa), and whatever besides this from travels to noble places then it is from the kinds of Hajj to them and this is prohibited.

And the same is mentioned in the Hadith of Abu Sufyan when he met Umayyah ibn Abu Salt Ath-Thaqafi and he mentioned that a Christian scholar informed him of the proximity of a Prophet that will be sent from Arabs. And Umayyah said: "We are from Arabs" and he said: "He will be from a House to which Arabs perform Hajj", Umayyah replied: "We people of Thaqif possess a house to which Arabs perform Hajj" and he said: "He will not be from you but from your brothers of Quraysh" as it as preceded.

(The explanation of verses of Surah An-Najm)

As for Thaqif, there was in them Al-Lat mentioned in the Qur'an in His saying (Ta'ala): "**So have you considered al-Lat and al-Uzza? And Manat, the other third? Is the male for you and for Him the female?**" (An-Najm: 53: 19-21)

And they (scholars) have mentioned that it is the place of a man who would moisten (Yaluttu) As-Sawiq and feed the pilgrims with it, and when he died, they attached to his grave and this became a big worshiped idol, and the travel to it, they would call it Hajj as it has been mentioned previously. So this shows that the travel to memorials (Al-Mashahid) constitutes a Hajj to them, as it is said by some laymen: "By the right of the Prophet to which riding camels perform Hajj."

'Abd ibn Humayd said in his "Tafsir": Qabisah narrated us from Sufyan from Mansur from Mujahid: "**So have you considered al-Lat and al-Uzza?**" he said: "He was a man who would moisten (Yaluttu) As-Sawiq and he died, and his grave was taken as a place of prayer."[1]

And he said: Sulayman ibn Dawud narrated us from Abu Ashhab from Abu Jawza from ibn 'Abbas that he said: "Al-Lat is a man who was moistening (Yaluttu) As-Sawiq for the pilgrims."[2]

It is recorded in the same way by Abu Hatim from Abu Jawza from ibn 'Abbas that he said: "He would moisten (Yaluttu) As-Sawiq on a rock and nobody was drinking it without becoming healthy, and they started to worship him."

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[1] Ibn Jarir in his "Tafsir".

[2] Also Al-Bukhari as it has preceded.

And he narrated from Al-A'mash that he said: "Mujahid would recite "Al-Lat" with a double "t" (Tashdid of "ta") and he said: "he was a man who would moisten (Yaluttu) As-Sawiq on a rock in the way of At-Taif and he would feed people with it and he died, and he was buried (there) and they attached constantly to his grave."[1]

And Sulayman ibn Harb said: Hammad ibn Zayd narrated us from 'Amr ibn Malik from Abu Jawza that he said: "Al-Lat is a rock on which he would moisten (Yaluttu) As-Sawiq so he was called Al-Lat."

And he said: Abdullah ibn Musa narrated us from Israil from As-Suddi from Abu Salih that he said: "Al-Lat is the one who was standing on their divinities and he was moistening (Yaluttu) As-Sawiq for them, and Al-'Uzza is a palm tree on which they would hang curtains and pieces of wool dyed of various colours, and Manat is a rock at Qudayd.

A group of Salaf read "Al-Lat" with a double "t". And it has been said that it is a name turned from the name of "Allah", Al-Khattabi said: "Polytheists would confer the name of Allah to some of their idols and Allah turned it into Al-Lat so to protect this name (of Allah) and to repel from it."

I say: there is no contradiction between the two sayings and the two recitations, indeed he was a man who would moisten As-Sawiq on a rock, and they attached constantly to his grave, and they called him with this name, and they lightened it and desired that they say he is the Ilah (divinity) in the same way as they would name their idols "Alihatun" (divinities), so they tried to mix between this name (of Al-Lat) and this (name of Allah) (by reading Al-Lat lightly).

And Al-Lat was for the people of At-Taif and they would call it Ar-Rabbah (female divinity), and Al-'Uzza was for the people of Makkah, this is why Abu Sufyan said on the day of Uhud: "We have Al-'Uzza and you have no 'Uzza" and the Prophet (saw) said: "*Will you not reply to him?*" and they said: "What should we say?", he replied: "*Say Allah is our Protector and you have no protector*" until the end of the Hadith, and this has been quoted earlier. And Manat was for the people of Madinah.

And all cities of Hijaz had a Taghut[2] to which they performed Hajj, took as an intercessor and worshipped. And what some scholars of Tafsir mention, that Al-'Uzza was for Ghatfan, this is because Ghatfan was worshiping it and it was in

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[1] Ibn Jarir in his "Tafsir".

[2] T: Hafiz ibn-Al Qayim said that At-Taghut is whatever goes beyond his bounds from worshiped, obeyed or followed (people or things). Here it refers to the idols of polytheists.

its direction, and the people of Makkah would perform Hajj to it, as Al-‘Uzza was located in the middle of (the valley of) Nakhlah in the side of ‘Arafat, and it is known from authentic texts that people of Makkah would worship Al-‘Uzza, as it is known from many ways (Tawatur) that people of At-Taif had Al-Lat and Manat was at Qudayd, and the people of Madinah would put Ihram for it, as it is established in the two “Sahih” from ‘A’ishah, may Allah be pleased with her.[1]

As for what Ma’mar ibn Al-Muthana mentioned, that these three were idols made with stone in the middle of the Ka’bah, then it is completely false by agreement of the people of knowledge of this status, and there was only in the Ka’bah Hubal that was praised in a poetic rhythm by Abu Sufyan on the day of Uhud and he said: “Exalt Hubal, Exalt Hubal” and the Prophet (saw) said: “*Will you not reply to him?*” and they asked: “What should we say?” and he answered: “*Say: Allah is the most Exalted and the most Magnificent*” as its mention has preceded.

And with these, there were Isaf and Nailah on Safa and Al-Marwah, and there were three hundred and sixty statues (of idols) around the Ka’bah.

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[1] T: In the English translation of “Sahih Al-Bukhari” by Dr Muhsin Khan, we have the answer of Aishah to ‘Urwah’s question about the Ayat: “**Verily, Safa and Marwa (i.e. two mountains at Mecca) are among the Symbols of Allah. So it is not harmful of those who perform the Hajj of the House (of Allah) or perform the Umra, to ambulate (Tawaf) between them**.” (2: 158)

She replied: “But in fact, this divine inspiration was revealed concerning the Ansar who used to assume lhram for worshipping an idol called "Manat" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to perform Tawaf between Safa and Marwa.”

In another version of Al-Bukhari: “This Verse was revealed in connection with the Ansar who (during the Pre-Islamic Period) used to visit Manat (i.e. an idol) after assuming their Ihram, and it was situated near Qudaid (i.e. a place at Mecca), and they used to regard it sinful to ambulate between Safa and Marwa after embracing Islam.”

In the English translation of “Sahih Muslim” by Abdul Hamid Siddiqui we have these wordings of ‘A’ishah: “The Ansar and the people of the tribe of Ghassan before embracing Islam pronounced Talbiya for Manat, and so they avoided circumambulating between al-Safa' and al-Marwa, and it was a common practice with their forefather, that he who put on Ihram for Manat did not circumambulate between al-Safa' and al-Marwa. And when they embraced Islam, they asked Allah's Messenger (may peace be upon him) about it, and then Allah, the Exalted and Majestic, revealed this verse: “**Verily al-Safa' and al-Marwa are among the Signs of Allah"; so he who performs Hajj or Umra, for him there is no harm if he should circumambulate between them, and he who does good spontaneously-surely Allah is Bountiful in rewarding and Knowing.**” And there are other versions of Muslim.

And these three names are feminine: Al-Lat, Al-'Uzza and Manat. And anyway Umayyah ibn Abu Salt indeed said: "We possess a house to which Arabs perform Hajj" and Abu Sufyan agreed with him on this, and this shows that places to which one travels, then travelling to them constitutes a Hajj, and the Hajj is a rite, and this constitutes a Hajj to other than the House of Allah and a rite to other than Allah, in the same way as invocation to it is an invocation to other than Allah. Allah (Ta'ala) indeed said: "**Say (O Muhammad (saw)): "Indeed, my Lord has guided me to a straight path, a right religion, the way of Abraham that is Hanif (true monotheism). And he was not among those who associated others with Allah." Say: "Truly my prayer, my rites (of sacrifice and others like Hajj), my living and my dying are for Allah, Lord of the worlds, no partner has He. And of this I have been commanded, and I am the first (among you) of the Muslims**." (Al-An'am 6: 161-163)

(The travel to houses of Allah is not legislated except for three)

Allah (Ta'ala) ordered His Prophet (saw) to make his prayer and his rite for Allah, and he who travelled to a place other than the Houses of Allah to which travel is legislated and he invoked other than Allah, then he has established his rite and his prayer for other than Allah ('Azza wa Jalla). And the Prophet (saw) forbade travelling to other than the three mosques even if it is a house among the Houses of Allah, as it does not have a particularity justifying the travel to it, and neither he (saw) nor any other Prophets before him legislated the travel to it, contrary to the three, as indeed all of them were built by a Prophet and he called people to travel to it, so they possess particular virtues that other do not have.

So if travelling to Houses of Allah other than the three is not legislated by agreement of the four Imams, rather it was declared prohibited by the Messenger (saw), so what about travelling to houses of creatures whose graves are transformed into places of worship, idols and places of 'Id and they are associated (with Allah) and invoked besides Allah? To the extremity that many of the people venerating them prefer the Hajj to them over the Hajj to the House of Allah, so the polytheism and worship of idols is considered superior than Tawhid and the worship of the Merciful, as it is done by those who do that among polytheists.

And He (Ta'ala) said: "**Verily, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who sets up partners in worship with Allah has certainly gone far astray. They call upon instead of Him none but female (Inath), and they (actually) invoke none but a rebellious Shaytan (Satan). Allah has cursed him (Shaytan)**" (An-Nisa 4: 116-118)

Ibn 'Abbas said: "In every idol there is a Shaytan (devil) who presents himself to the sight of the servants of temples and speaks to them."[1] And 'Ubay ibn Ka'b said: "With every idol there is a female Jinn."[2]

And it has been said the term "female" (Inath) refers to inanimate object and from Al-Hasan (Al-Basri): "Everything that does not have a soul like wood, stone then it is "Inath" (meaning comes in a feminine form)."[3]

Az-Zajjaj said: "The inanimate objects are all referred to (by verbs or its equivalent in syntax) in the same way as feminine things are referred to, so you say about this: "The stones have amazed me and the Darahim (plural of Dirham) will be beneficial for you." (Al-Ahjar Tu'jibuni wa Ad-Darahim Tanfa'uka)[4]

But this is not particular for inanimate objects, but everything besides Allah (Ta'ala) has a plural construction that is feminine, so it is said: "Angels" (Malaikah and that is a feminine) and it is said for what is worshiped besides Allah: "Divinities" (Alihah and that is feminine).

Allah (Ta'ala) said: "**Say (O Muhammad (saw)): "What thing is the greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomsoever it reaches. Do you (truly) bear witness that with Allah there are other deities (Alihah)?" Say, "I will not bear (such) witness." Say, "But in truth He (Allah) is the only one Ilah (God), and indeed, I am free of what you associate (with Him)**." (Al-An'am 6: 19)

And He (Ta'ala) said: "**And We took the Children of Israel across the sea (with safety); then they came upon a people intent in devotion to (some) idols of theirs. They said: "O Musa (Moses), make for us a god (Ilah) just as they have gods (Alihah)." He replied: "Verily, you are ignorant people. Indeed, those (worshippers) will be destroyed for that which they are engaged in, and worthless is whatever they were doing." He said: "Shall I seek for you a God (Ilah) other than Allah while He has preferred you over the worlds (mankind and Jinns of your time)?**" (Al-A'raf 7: 138-140) and these idols are also feminine.

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[1] Mentioned by Al-Qurtubi in his "Tafsir".

[2] Mentioned by Ibn Kathir in his "Tafsir".

[3] Mentioned by Ibn Kathir in his "Tafsir".

[4] In Arabic, Tu'jibu and Tanfa'u are for feminine things, and masculine forms are Yu'jibu and Yanfa'u. So the articles in the verbs are feminine.

And He (Ta'ala) said: "**Say: "Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they (Hunna) remove His harm, or if He (Allah) intended some mercy for me, could they (Hunna) withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."**" (Az-Zumar 39: 38) So the worshiped idols besides Allah are all of this kind[1], and they are the idols that are taken for worship besides Allah.

And He (Ta'ala) said: "**Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?**" (Ale 'Imran 3: 80)

And Yusuf As-Siddiq (The Prophet Joseph) said "**O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible? You do not worship besides Him but only names which you have named (meaning forged) (SamaytumuHA), you and your fathers, for which Allah has sent down no authority.**" (Yusuf 12: 39-40)

And everything that is worshiped besides Allah, then only names for which Allah did not sent any authority are being worshiped.[2]

Also those who worship angels and Prophets, they do not see them, they only worship statues that they have made according to their shapes, and they are made from sand, stone or wood, so they direct worship to inanimate objects. And it is narrated in "Sahih Muslim" from Abu Al-Hiyaj Al-Asadi that he said: "'Ali ibn Abi Talib, may Allah be pleased with him, told me: "Shall I not confer you the mission for which the Messenger of Allah (saw) sent me, he send me with the duty of not leaving any statue without destroying it nor any elevated grave without levelling it."

And He (Ta'ala) said: "**Is then He, Who creates as one who creates not? Will you not then remember? And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful. And Allah knows what you conceal and what you reveal. Those whom they (polytheists) invoke besides Allah have not created anything, but are**

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[1] T: Meaning are all feminine. In the Ayah, the term "**The things you invoke besides Allah**" is also feminine, as it is referred by the feminine article "Hunna".

[2] T: In the Ayat quoting the words of Yusuf, may peace be upon him, the plural construction of the term "Ism" (name) that is "Asma" (names) is also feminine, and I highlighted it by showing that there is the feminine article "Ha" at the end of the "Samaytum". So they worshiped these "Names" and the plural term "names" in Arabic is also feminine.

themselves created. (They are) dead, lifeless, and they know not when they will be raised up." (An-Nahl 16: 17-21)

And all the dead do not know when they will be raised up and nobody knows the time of resurrection except Allah ('Azza wa Jalla).[1]

And it is recorded in the "Sahih" that when the Messenger of Allah (saw) passed away, Abu Bakr As-Siddiq addressed the people and said: "He who was worshiping Muhammad, then (let him know that) certainly Muhammad has died, and he who was worshiping Allah, then (let him know that) verily Allah is alive and will never die" and he recited His saying (Ta'ala): "**Muhammad (saw) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful**." (Ale 'Imran 3: 144) And it was as if people never heard it until Abu Bakr recited it, and (after this) we could not find anybody except that he was reciting it."[2]

And the people, some meanings of the Qur'an disappear from their memories at times of difficulties, and when they are remembered of that, they recognize it, and He (Ta'ala) said: "**Verily, the pious when an impulse touches them from Shaytan (Satan), they remember (Allah), and (indeed) they then see (aright). But (as for) their brothers (the devils) they plunge them deeper into error, and they never stop short**." (Al-A'raf 7: 201-202)

(From the ignorance and injustice of polytheists is to assign daughters unto Allah)

As for His saying: "**Is it for you the males and for Him the females? That indeed is a division most unfair!**" (An-Najm 53: 21-22) it means an unjust and deviated division, when you ascribe to you what you love and they are males, and you ascribe females to Me! And this is based on their claim that angels are the daughters of Allah, by which they attribute to Him female children and they dislike for one of them to have a female child, in the same way as Christians who

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[1] T: The plural of dead "Amwat" that are worshiped besides Allah is also feminine in Arabic. Ibn Taymiyah has shown in the verses he quoted that all objects of worship are feminine in Arabic, like the terms "Alihah", "The things you invoke besides Allah", "Names" that people have forged, and also the inanimate components of statues of angels and Prophets are all feminine in Arabic, and dead (Amwat). So this can be the meaning of Allah: "**They call upon instead of Him none but female (Inath)"** and the first explanation was that every idol had a woman Jinn with it, so the worship of idols was that of female. And Al-Hasan and Az-Zajjaj said that female refers to inanimate objects as they are feminine in Arabic.

[2] Al-Bukhari.

assign a child unto Allah and they consider their high priests to great to have children!

As for Al-Lat, Al-'Uzza and Manat the other third, when He (Ta'ala) said: "**Is it for you the males and for Him the females?**", then a group including Al-Kalbi explained this as they (polytheists) would affirm that these idols are the daughters of Allah. And this is what a group of Mutaakhir scholars mentioned, and this is not so, as they (polytheists) would not claim that these idols were the daughters of Allah, they would only say this for the angels as mentioned about them by Allah in His saying after this: "**Verily, those who believe not in the Hereafter, name the angels with female names**" (An-Najm 53: 27)

And He (Ta'ala) said: "**And they make the angels -who themselves are slaves to the Most Beneficent (Allah)- females. Did they witness their creation?**" (Az-Zukhruf 43: 19)

And He (Ta'ala) said: "**And when one of them is given good tidings of that which he sets forth as a parable to the Most Merciful, his face becomes dark, and he is filled with grief!**" (Az-Zukhruf 43: 17)

And surely the child resembles his father and likewise the partner resembles his associate, and they set forth the females as parables (to Allah) and they establish these as associates with Allah (Subhanahu), and they would make them rivals unto Allah. And the associate is like the brother, and they assigned unto Him female children and female associates and they attributed daughters and sisters to Him while they do not like that one of them should have a female nor a daughter nor a sister, rather if the father hates to have a daughter then the sister is for him greater in repulsion than her. And they would not give to daughters and sisters any share of inheritance, so it highlights the excess of their ignorance and their injustice as they assign unto Allah what they do not desire for themselves, so their souls were of greater importance for them than Allah (Subhanahu).

And this is as the parable set forth for them (by Allah) and He (Ta'ala) said: "**And they assign a portion of that which We have provided them unto what they know not (false deities). By Allah, you shall certainly be questioned about (all) that you used to fabricate. And they assign daughters unto Allah! Glorified (and Exalted) be He above all that they associate with Him! And unto themselves what they desire**" until His saying: "**For those who believe not in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise**." (An-Nahl 16: 56-60)

(And He (Ta'ala) said): **"He sets forth for you a parable from your ownselves, - Do you have partners among those whom your right hands possess (i.e your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense**." (Ar-Rum 30: 28)

So they are not pleased that the servant of one of them should be his partner, and they establish the servants of the Lord as partners to Him, and they attribute to Allah what they do not desire for themselves as partners and as children. They do not wish that their servants should be their associates and they appoint them (His servants) as associates unto Him, and they are not satisfied with female children, and they do not desire it (female) as child or equal, and they establish females as children and equals to Allah. And the point is that truly Allah is more Magnificent, Honourable, Exalted, and Greater from all of this, and they assign unto Allah what they do not desire for themselves.

And this includes everyone who describes Allah with an attribute for which people from the creation purify themselves (deeming it as a defect) like those who said that He is poor and He is avaricious, and those who said that He is not described except by negation or that He is not described with negation and affirmation.[1] (It also includes) those who establish some of the creation as equals to Him in a matter among matters of worship of Him or invocation to Him or putting trust (Tawakkul) in Him or loving (someone) similarly to the love for Him.

And (it comprehends) those who claim that He does (things) without wisdom and in vain, and those who say that it is permissible that He puts things in other than their proper places and that He punishes the best of people and honours the most wicked of them, and those who say that He is not able to speak according to His will, and those who say that He does not listen nor does He see, and those who say that it is permissible to love other than Him in the same way as Him and to invoke and ask (other than Him), so they established His servants as rivals to Him, and the examples similar to these are many.

(The Qur'an is full with the Tawhid of Allah)

The Qur'an is full with the Tawhid of Allah (Ta'ala) and there is nothing like Him, and none of the creation is given any similarity in anything as there is

[1] T: Description with negation (Salb) is denying some attributes to Allah like saying Allah does not get tired nor does He sleep. And description with affirmation (Ithbat) is describing Allah with attributes like He is listening, has two Hands and others. Some sects only describe Allah by denying attributes but refuse to ascribe any attributes to Allah, and other sects also reject describing Allah with any attributes like the Jahmiyah.

nothing similar to Him neither to His essence nor to His attributes nor to His actions, and nor in what He deserves in matters of worship, love, trust, obedience, invocation and all others of His rights. He (Ta'ala) said: "**Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is worthy of the same name as Him?**" (Maryam 19: 65) And none competes with Him in eminence (highness, loftiness, glory and excellence).

And none deserves to be named with names particular to Him, and none equates Him in the meaning of any name, nor in the meaning of Al-Hayy (living) nor Al-'Aleem (knower) nor Al-Qadeer (powerful) nor other names than these nor in the meaning of essence and existence and similar general names, none is Ilah (God), nor Lord nor Creator. He (Ta'ala) said: "**Say (O Muhammad (saw)): "He is Allah, (the) One, Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need), He begets not, nor was He begotten, And there is none co-equal or comparable unto Him"**." (Al-Ikhlas 112: 1-4)

None is comparable to Him in anything: Nothing is like Him, resembles Him, or equates Him. And He (Ta'ala) said: "**All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord**." (Al-An'am 6: 1)

And He (Ta'ala) said: "**Then they will be thrown on their faces into the (Fire), they and the deviators (devils, and those who were in error), And the soldiers of Iblis, all together, they will say while contending therein: "by Allah, we were truly in a manifest error, when We held you (false gods) as equals (in worship) with the Lord of the worlds"**." (Ash-Shu'ara 26: 94-98)

And He (Ta'ala) said: "**And they worship besides Allah that which does not possess for them (the power of) provision from the heavens and the earth at all, and (in fact), they are unable.**" (An-Nahl 16: 73-74)

(The people of innovation perform Hajj to the places and graves of their leaders)

What we have mentioned, that travelling to nobles places, graves and others for its authors is like the Hajj for Muslims and this is a known matter from the ancient and recent (travellers to graves) in words and meaning, as they (travellers to graves) indeed seek invocation from a person from the creation and manifest humility and lowliness towards him in the same way as Muslims seek invocation from Allah (Ta'ala) and manifest of humility and lowliness towards Him, but as Allah (Ta'ala) said: "**And of mankind are some who take (for**

worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)." (Al-Baqarah 2: 165)

And they call this (travel to graves) Hajj to them, and this is known from their predecessors and recent people, and this is why the people of innovation and misguidance among Muslims like Rafidah and others perform Hajj to the places and graves of their elders and leaders and they name it as Hajj, and their callers say: "The travel to Al-Hajj Al-Akbar (the greatest Hajj)" and they show a banner for the Hajj to them and there is a caller with it, in the same way as Muslims raise a banner for Hajj, but the caller of the people of innovation say: "The travel to the greatest Hajj" publicly in towns like Baghdad, and he (caller) means the travel to a grave from graves, and they establish the travel to the grave of some people of the creation as the greatest Hajj, and the Hajj to the House of Allah for them is the little (Hajj), and their leaders have mentioned this in some of their books. And among most ignorant people are those who say: "By the right of the Prophet to which riding camels perform Hajj."

As the polytheists would pray and invoke people from the creation and performing Hajj to their graves, Allah (Ta'ala) said: "**Say (O Muhammad (saw)): "Truly, my Lord has guided me to a straight path, a right religion, the way of Abraham that is Hanif (true monotheism). And he was not among those who associated others with Allah." Say: "Verily my Salah (prayer, invocation) and my rites (of sacrifice and Hajj), my living and my dying are for Allah, Lord of the worlds, no partner has He. And of this I have been commanded, and I am the first (among you) of the Muslims**." (Al-An'am 6: 161-163)

And Allah (Ta'ala) said: "**And do not invoke with Allah another deity**." (Al-Qasas 28: 88)

And concerning His saying "**and my rites**", they (scholars of tafsir) have mentioned in its explanation the sacrifice for Allah and the Hajj to the House of Allah, and they have mentioned that the word "rite" comprises (the meaning) of worship in absolute sense.

(The sacrifice and Hajj for Allah)

Allah (Subhanahu) has indeed made it clear in the Qur'an that the sacrifice and Hajj are both rites. He (Ta'ala) said: "**And for every nation We have appointed religious rites, that they may mention the Name of Allah over the beast of cattle that He has given them for food**." (Al-Hajj 22: 34)

And the Prophet (saw) said: "**He who slaughtered (the sacrifice) after the prayer has indeed accomplished the rite, and he who slaughtered before the prayer, it is only a piece of meat that he presented quickly to his family, and there is nothing from the rite (in it)**."[1]

And He (Ta'ala) said about Ibrahim and Isma'il: "**Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." Our Lord, and make us Muslims (submitted) to You and from our descendants a Muslim nation (submitted) to You. And show us our rites and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful**." (Al-Baqarah 2: 127-128)

And Allah showed to Ibrahim and his son Isma'il the places to seek in the Hajj, and the actions to be performed there like Tawaf (circuits around the Ka'bah), Sa'i (circuits between Safa and Marwah), the station (of 'Arafat) and the Ramiy (throwing of stones at Mina), as it has been mentioned by many of the Salaf.

And the (term) "Salah" comprehends invocation that is in the meaning of worship and the one that comes in meaning of asking[2]. And the "Salah" gathers these meanings, He (Ta'ala) said: "**And your Lord said: "Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation!"**" (Ghafir 40: 60) and invocation to Him as been explained as asking Him.

And the Prophet (saw), Allah ordered him to say: "**Say: "Verily my Salah (prayer, invocation) and my rites (of sacrifice and Hajj), my living and my**

[1] Al-Bukhari and Muslim.

[2] T: Yasir Qadhi writes in his book "Du'a, the weapon of the believer" p 33 published by Al-Hidaayah: "When one examines the texts of the Qur'an and Sunnah, one finds that there are two types of Duas that are mentioned. The first type, which is the one that most people are familiar with, is known as Du'a Al-Mas'alah, or the Du'a of asking. This is when a person asks to be given something that is of benefit to him, or asks that some harm be removed from him. So the worshipper asks Allah to fulfil a need; for example, he says, "O Allah! Grant me good in this world, and good in the Hereafter!" So this is an example of du'a Al-Mas'alah.

The second type of Du'a is known as Du'a al-'ibadah, or the Du'a of worship. This is a very broad concept, for every single act of worship includes in it this type of Du'a. Every praise that a person pronounces, every prayer that he performs, is done with an intrinsic plea and cry that emanates from the heart if every believer: "O Allah! I am doing this act of worship because you are all-mighty and Powerful! You are the only one that deserves all types of praise! O Allah! Accept this act from me!" Therefore, when a person says, Alhamdulilah or Subhan Allah, this can be taken to be examples of Du'a al-'Ibadah. When a person prays the Salat, or gives Zakat, or fasts, all of these are examples of Du'a al-'ibadah."

dying are for Allah, Lord of the worlds." (Al-An'am 6: 126) So He (Ta'ala) ordered him to make his invocation for Allah and his prayer for Allah, and that mosques should not be build except for Allah, and they should not be build on the grave of a person from the creation nor because of him, and travel should not be undertaken to the houses of people among the creation. He indeed forbade performing Hajj and travelling to Houses of Allah that do not possess these particularities. This and what is similar to it is known from the words of the Prophet (saw) and from his Sunnah, and the Sunnah of the rightly-guided Caliphs and what the Sahabah were upon after him, and those who followed them with goodness, and what the Imams of Muslims, the four and other, have mentioned.

This is why none is able to quote from any Imam among Imams of Muslims that he considered travelling to the grave of a Prophet or saint person as a recommended action. And he who attributes this (to the Imams) then let him produce his quote.

(He who allows travelling for the purpose of visiting graves, he has certainly contradicted the religion of Muslims and their law)

And when the matter is like this and there is not in my religious verdict except what the Imams of Muslims and their scholars have mentioned, then the one who contradicts this is opposing the religion of Muslims, their law, the Sunnah of their Prophet, the Sunnah of the rightly-guided Caliphs, what Allah sent His Messengers with, what He revealed in His Books from His Tawhid and worship of Him without joining any partner to Him and that He is only worshiped with what He legislated from obligatory and recommended actions and He is not worshiped with what He forbade and did not legislate.

(Islam is the religion of all Prophets and Messengers)

And Allah (Subhanahu) has sent Muhammad with guidance and the religion of truth so He makes it (Islam) superior to all religions. And Allah is sufficient as a witness. And He has sent him with the religion of Islam with which all Prophets were sent, because verily the religion (accepted) by Allah is Islam: "**And whoever seeks a religion other than Islam, it will never be accepted of him**." (Ale 'Imran 3: 85) whether for the first generations or the later ones. And all Prophets were upon the religion of Islam, as narrated in the two "Sahih" from the Prophet (saw): "*We the communities of Prophets, our religion is one, and Prophets are brothers of the same father*."[1]

[1] Al-Bukhari and Muslim.

He (Ta'ala) has indeed informed in the Qur'an that Nuh (Noah), Ibrahim, Musa (Moses) and The Messiah (Jesus) and others were Muslims, agreeing on the worship of Allah alone without any partners and on the fact that He should be worshipped with what He (Subhanahu wa Ta'ala) prescribed and other than Him should not be worshipped and He should not be worshipped with a religion that He did not legislate. When He ordered to pray in the beginning of Islam towards Bayt Al-Maqdis, it was from the religion of Islam. And then when He abrogated this and ordered to face Bayt Al-Haram, then this was from the religion of Islam, and this abrogated is no more from the religion of Islam.

He (Ta'ala) indeed said: "**To each of you We prescribed a law and a method**." (Al-Maidah 5: 48) and the Torah is a law, the Gospel (Injil) is a law and the Qur'an is a law. He who was following the law of the Torah and Gospel that was not changed nor abrogated, then he was upon the religion of Islam, like those who were on the law of the Torah without change before the coming of the Messiah, peace be upon him, and those who were on the law of the Gospel without change before the sending of Muhammad (saw).

(The resembling characteristic between the polytheist and the innovator)

As for the one who follows a changed religion from what Allah has legislated or an abrogated religion, then he has left the religion of Islam as the Jews who changed the Torah and denied the Messiah, peace be upon him, then denied Muhammad (saw), and likewise for the Christians who altered the Gospel (Injil) and denied Muhammad (saw), these are not upon the religion of Islam on which were the Prophets, rather they are opposing them because of what they denied from the truth and what they invented from falsehood.

And in the same way, every innovator opposes the Sunnah of Allah's Messenger (saw), and denies some parts of the truth he came with, and he innovates from falsehood what the Messengers did not legislate, and the Messenger is free from what they have invented and what they have done in opposition to him. He (Ta'ala) said: ""**Then if they disobey you, say: "I am innocent of what you do"**." (Ash-Shu'ara 26: 216)

And He (Ta'ala) said: "**Verily, those who divide their religion and break up into sects, you (O Muhammad SAW) have no concern in them in the least**." (Al-An'am 6: 159)

And the licit (Al-Halal) is what Allah and His Messenger declared to be lawful, and the illicit (Al-Haram) is what Allah and His Messenger made unlawful, and the religion is what Allah and His Messenger legislated, and Allah blamed the polytheists for allowing, forbidding and legislating a religion for which Allah did

not grant permission, and He said: "**Or have they partners with Allah, who have instituted for them a religion for which Allah has not given permission**." (Ash-Shura 42: 21)

(The Sunnah is the straight path)

The Makkan chapters (of the Qur'an), Allah (Tabaraka wa Ta'ala) revealed them concerning the general religion with which He sent all His Messengers (with topics) as the faith in Allah, His angels, His Books, His Messengers and the last day.

And Muhammad (saw) is the seal of the Messengers and there is no prophet after him, and his community is the best community established for humanity, and Allah has sent him with the best of (His) Books and the best of (His) laws, and He completed the religion for him and his community, and completed His favours on him, and He chose for them the religion of Islam, and he (Muhammad (saw)) certainly calls to the straight path as He (Ta'ala) said: "**And verily, you (O Muhammad (Saw) are indeed guiding (mankind) to the straight path. The path of Allah, to Whom belongs all that is in the heavens and all that [1]is in the earth. Verily, all the matters at the end go to Allah (for decision)**." (Ash-Shura 42: 52-53)

And truly Allah ordered us to follow this straight path, and we should not deviate from it (to take) the innovated paths. And He (Ta'ala) said: "**And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become righteous**." (Al-An'am 6: 153)

'Abdullah bin Mas'ud, may Allah be pleased with Him, said: "The Messenger of Allah (saw) drew a line with his hand (in the sand) and he drew lines with his hand to its right and left, then said: "*This is Allah's path. These are the (other) paths with, on each path of them there is a devil who calls to it*." He then recited: "**And verily, this is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path**." (Al-An'am 6: 153)

This is why we have been ordered to recite in our prayers: "**Guide us to the straight path, the path of those upon whom You have bestowed (Your) favour, not of those who have earned (Your) anger or of those who went astray**." (Al-Fatihah 1: 6-7)

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[1] It is a Hadith Hasan, collected by Ahmad, At-Tayalisi, Ad-Darimi, Ibn Abi 'Asim, Abu Nu'aym in "Al-Hiliyah", Ibn Hibban, Al-Ajuri in "Ash-Shari'ah", Al-Hakim. It also comes from Jabir in Ibn Majah with a weak Isnad.

And the Prophet (saw) said: "*The Jews are those who have earned (Allah's) anger and the Christians are those who went astray*."[1]

And the Prophet (saw) did not pass away until he made the religion clear, and he made the path manifest, and he said: "*I have left you on a clear way, its night is like its day, no one deviates from it after me except someone who is to be destroyed*."[2]

And he (saw) said: "*I have not left anything that can bring you closer from the paradise except that I have informed you about it, nor of anything that can bring you further from the fire except I have told you about it*."[3]

And he said: "*Verily, he who lives among you after me will see a lot of differences, so stick to my Sunnah and the Sunnah of the rightly-guided Caliphs Al-Mahdiyoun (directed) after me, and cling to it and bite onto that with your molar teeth, and beware of newly invented matters, because verily every newly invented matter is an innovation and every innovation is misguidance*."[4] At-Tirmidhi said: "It is an authentic Hadith."

Therefore, the Imams of Muslims did not speak about the religion, (saying) this (matter) is obligatory, or recommended (Mustahhab) or forbidden or permissible (Mubah) except with a religious proof (Dalil Shar'i) from the Book and the Sunnah and what they both show. And what the Muslims agreed upon, then it constitutes the truth that the Messenger came with, because truly his community, thanks to Allah, cannot gather upon misguidance, as he himself informed saying: "*Allah has protected you on the tongue of your Prophet from gathering upon misguidance*."[5]

And whatever they disagree upon should be referred to the Book and the Sunnah as He (Ta'ala) said: "**O you who believe! Obey Allah and obey the**

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[1] At-Tirmidhi, Ahmad, ibn Hibban, At-Tayalasi from 'Adi ibn Hatim. And ibn Maradawayah reported it with a Hasan chain from Abu Zarr as in "Al-Fath", and Ahmad narrated it 'Abdullah ibn Shaqiq. Ibn Abi Hatim said: "I do not know any difference among scholars of Tafsir about this." And the Hadith has been declared authentic by Al-Albani in "Sharh Tahawiyah".

[2] Al-Lalikai in "Sharh Usul Al-I'tiqad". Also by Ahmad, ibn Majah, see the "Sunnah" of ibn Abi 'Asim (1/19) with the verification of Al-Albani. T: See "As-Sahihah" n° 937.

[3] Hannad in "Az-Zuhd", Al-Bayhaqi in "Ash-Shu'b" and ibn Abi Shaybah.

[4] At-Tirmidhi, Ahmad, Ad-Darimi, ibn Majah, Al-Hakim, Al-Bayhaqi. And from another way by Ahmad, Abu Dawud, ibn Hibban. Also At-Tabarani, ibn Abi 'Asim in his "Sunnah". This Hadith has been authenticated At-Tirmidhi, ibn Hibban, Al-Bazzar, Abu Nu'aym, ibn Abdil Barr, Al-Hakim and Al-Albani.

[5] Al-Khatib in "Al-Faqih wal Mutafaqqih". It is a weak Hadith.

Messenger (Muhammad (Saw)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (SAW), if you believe in Allah and in the Last Day. That is better and more suitable for final determination." (An-Nisa 4: 59)

And it is what the Salaf would do. And one could possess a Hadith he heard or understood its meaning, and this remained hidden for another, and the other will also be rewarded for his Ijtihad and there will be no sin upon him for what remained hidden to him after his Ijtihad, as it is narrated in the two "Sahih" from the Prophet (saw): "*When the Hakim (ruler, judge, scholar) performs Ijtihad and he his correct then he will have two rewards, and when he performs Ijtihad and errs then he will receive a single reward*."[1]

If four people pray in four different directions when the sky is clouded, and everybody performed his Ijtihad, then all are obeying Allah ('Azza wa Jalla), and their responsibility is quit, but the only one who was successful in finding the direction of the Ka'bah will have a double recompense. And Allah (Ta'ala) said: "**And (remember) Dawud (David) and Sulayman (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulayman (Solomon) to understand (the case), and to each of them We gave right judgement and knowledge**." (Al-Anbiya 21: 78-79)

So Allah praised both Prophets although He particularised one of them for understanding this judgement.

(Among the differences between the religion of Muslims and the religion of Christians)

And the religion in its entirety is taken from the Messenger (saw), and none after him is entitled to change anything from his religion, this is the religion of the Muslims, contrary to the Christians as they indeed give permission to their scholars and their worshipers to legislate laws that oppose the law of Allah. He (Ta'ala) said: "**They took their scholars and their monks to be their lords besides Allah, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they were commanded to worship none but One deity (Allah), none has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)**." (At-Tawbah 9: 31) And the Prophet (saw) said: "*Verily they (scholars and monks) allowed for them*

[1] Al-Bukhari and Muslim.

the illicit and they (Christians) obeyed them, and they (scholars and monks) forbade the licit and they obeyed them, and this constitutes their worship of them."[1]

Hence, the Imams of Muslims did not speak in anything declaring it to be an act of worship, obedience and an action that brings closer to Allah except with a religious proof (Dalil Shar'i) and in imitation of people before them, and they refrained from speaking about religion without knowledge, as Allah has indeed forbidden this by His saying: "**Say: "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.""** (Al-A'raf 7: 33)

And the Imams of the religion have agreed that it is legislated to travel to the three mosques: the mosque of Al-Haram, the mosque of the Messenger (saw) and the mosque of Al-Aqsa, contrary to other than these three mosques, as it is reported in the two "Sahih" from him (saw): "*The saddles of camels are not bounded (meaning one should not travel) except to three mosques: The mosque of Al-Haram, this mosque of mine and the mosque of Al-Aqsa.*"

(The disagreement of the Salaf about visiting graves)

The Muslims disagreed about (the ruling) of visiting graves. A group of Salaf said: "This is completely forbidden, it has not been abrogated, because the Ahadith of abrogation were not narrated by Al-Bukhari, and they did not became famous, and when Al-Bukhari mentioned the visit of graves, he proved it with the Hadith of the woman who was weeping beside a grave.[2]

And ibn Battal mentioned from Ash-Sha'bi that he said: "Had the Prophet (saw) not forbidden visiting graves, I would have visited the grave of my son." And An-Nakh'i said: "They used to forbid visiting graves" and there are similar sayings from ibn Sirin.[3]

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[1] It is a Hadith Hasan. See "Ghayat Al-Maram" of Al-Albani p 20.

[2] In the English translation of Dr Muhsin Khan: "The Prophet passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him: "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet. So she went to the house of the Prophet and there she did not find any guard. Then she said to him, "I did not recognize you." He said: "*Verily, the patience is at the first stroke of a calamity.*""

[3] All the narrations from Ash-Sha'bi, An-Nakh'i and ibn Sirin are mentioned in "Musannaf 'AbdurRazaq".

Ibn Battal said: “Malik was indeed asked about visiting graves, and he answered: “He, peace be upon him, (first) forbade it then allowed it, and if the person does that and says only good words, then I do not see any problem with that, and it is not from actions of people (meaning it is not a recommended action).””

And it has been narrated from him that he was weakening her visit (meaning he disapproved of women visiting graves).

(The reason for forbidding the visit of graves in first place)

And the Prophet (saw) indeed first forbade visiting graves by agreement of scholars. It has been said because it leads to polytheism, and it has been said because of the wailing (occurring) on them, and it has been said because they used to compete in pride over this.

A group of scholars have mentioned concerning His saying (Ta'ala): “**Competition in (worldly) increase diverts you, until you visit the graves**.” (At-Takathur 102: 1-2) that they would increase (their visits) of graves of dead in rivalry.

And among those who mentioned this is Ibn 'Atiyah in his “Tafsir”, he said: “This is a blame for increasing the visits of graves, meaning: until you make visiting graves your preoccupations cutting you from worship and knowledge, (increased visits) in mutual rivalry towards those who have passed away and in raising their fame by praising them. Then the Prophet (saw) said: “*I forbade you from visiting graves, visit them now and do not say prohibited speech*”, so his prohibition was in the meaning of the Ayah (verse 102: 1-2), then he later allowed the visit for the purpose of being reminded (of death and being admonished) not in the meaning of showing pride and boasting between each other, and elevating the grave in a convex form with marbles stones and colouring them extravagantly and building domes on them”, these are the words of ibn 'Atiyah.

(Difference of the Scholars about the ruling of visiting graves)

The aim here is to show that scholars agree that he first forbade visiting graves, and he forbade making Nabidh[1] in a gourd, in a varnished jar, in a pitcher

[1] In the Lexicon of Lane, we have for “Nabidh”: “A kind of beverage made of dates; and of raisins; i.e. must; and of honey; i.e., mead; and of wheat, and of barley, &c…or made of dates and or raisins which one throws (Yanbith) into a vessel or skin of water, and leaves until if ferments and become intoxicating, or not as long as it as to become intoxicating: before it has become so, it is a lawful beverage.”

besmeared with pitch and in a hollow stump.[1] And they differed whether this was abrogated?

A group of scholars said: this has not been abrogated, because the Ahadith of abrogation are not famous (propagated in many ways) and this is why Abu Abdillah Al-Bukhari did not collect anything containing a general abrogation.

And others said: rather this has been abrogated. Then a group among them said: this has only been abrogated towards permission, so visiting graves is permissible (Mubah) and not a recommended action (Mustahhab), and this saying is in the Madhab of Malik and Ahmad. They argued: "because the term "do this" after prohibition only leads to permission, as he (saw) said in the authentic Hadith: "*I forbade you from visiting graves, visit them now, and I forbade you from making Nabidh in vessels, make Nabidh now (in them) and do not drink what intoxicate.*"[2] And it is narrated: "*visit them now and do not say prohibited speech*"[3] and this shows that the prohibition (in first place) was because of wrongful words said there so to block the means (to evil), and it is like the prohibition of preparing Nabidh in vessels in first place, because the agitating strength creeps into it and this is not known, so the drinking person drinks alcohol and he is not aware of it.

The majority (of scholars) said that visiting the graves of believers is a recommended action (Mustahhab) because of the invocation for the dead people with sending Salam on them, as the Prophet (saw) would go out to Al-Baqi' and invoke for them[4], and as it is proven in the two "Sahih" from him (saw) that he went out to the martyrs of Uhud and prayed on them his prayer on dead, as the one biding farewell to the alive and dead people.

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[1] Al-Bukhari, Muslim, four Sunnan ; Ahmad and others. T: in the English translation of "Sahih Muslim" of Abdul Hamid Siddiqui, we have the Hadith: "Zadhan reported: I said to Ibn 'Umar: Tell me in your own language and then explain it to me in any language because your language is different from our language (about the vessels) in which Allah's Apostle (saw) has forbidden (us) to drink. He said: Allah's Messenger (saw) has forbidden (the preparation) of Nabidh in Hantam and that is a pitcher (besmeared with pitch), in gourd and that is pumpkin, in the varnished jar, in hollow stump and in wooden vessels. This Naqir is the wood of date-palm from which the vessel is fashioned out or hollowed out, but he commanded us to prepare Nabidh in water skins."

[2] Muslim.

[3] It is a Hasan Hadith. Al-Hakim, see "Ahkam Al-Janaiz" of shaykh al-Albani.

[4] Muslim narrated in his "Sahih" from Aishah: "The Prophet (saw) used to go out in the last part of the night to Al-Baqi' and say: "…*O Allah forgive the people of Al-Baqi'*…"

And it is established from him (saw) in the "Sahih" that he would teach his Sahabah to recite when they visit graves: "*Peace be upon you, O people of the dwellings among believers and Muslims. Verily we shall, when Allah wills, be joining you. May Allah have mercy on the first of us and you and the last. We ask Allah to grant us and them security. O Allah do not deprive us from their reward, do not put us in trial after them and forgive us and them*" and this is for visiting of believers' graves.

As for visiting the grave of a disbeliever, then it has been granted permissible because of the remembrance of the hereafter, and asking forgiveness for them is not lawful, and indeed it is established in the two "Sahih" from the Prophet (saw) that he visited his mother's grave and he wept and made those around him weeping, and he said: "*I sought the permission of My Lord to visit her grave and he allowed me (this) , and I sought His permission to ask forgiveness for her and He did not allow me (this), and visit graves because they remind you of the hereafter*."[1]

And when the scholars differ, all of them need a proof from the law, and some of them can have a piece of knowledge that others do not possess, and verily the scholars are the inheritors of the Prophets, and He (Ta'ala) said: "**And (remember) Dawud (David) and Sulayman (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulayman (Solomon) to understand (the case), and to each of them We gave right judgement and knowledge**." (Al-Anbiya 21: 78-79)

(Joining between the sayings of the scholars about visiting graves)

And the three sayings are true according to some aspects, because if the visit comprises an unlawful matter like polytheism, lying, wailing, lamenting and prohibited speech, then it is forbidden by consensus, like the visit of people associating with Allah and those angry at the decision of Allah, and truly the visits (of graves) of these people is forbidden. And verily only the religion of Islam is accepted, and it is to submit oneself to what He created and decided, so one should submit to what He predestined and chose, and one should submit to what He orders and loves. This is what we do and what we call to, and we submit to Him and put our trust in Him in this, and we are pleased with Allah as Lord, and Islam as a religion and Muhammad as a Prophet, and we recite in our prayers: "**You (Alone) we worship, and you (Alone) we ask for help**" (Al-Fatihah 1: 5)

And it is similar to His saying (Ta'ala): "**So worship Him (O Muhammad (Saw)) and put your trust in Him**." (Hud 11: 123) and His saying (Ta'ala): "**O you who**

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[1] Muslim in his "Sahih" with seeking to ask forgiveness for her before seeking to visit her grave, and the words in the "Sahih" are "*because they remind you of the death.*"

believe! Seek help in patience and prayer. Truly! Allah is with the patient ones." (Al-Baqarah 2: 153) and his saying (Ta'ala): "**And perform prayer at the two ends of the day and in some hours of the night (i.e. the five compulsory Salat (prayers)). Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice). And be patient; verily, Allah loses not the reward of the good-doers**." (Hud 11: 114-115)

The second category: the visit of graves for the only purpose of (showing) grief for the dead because of kinship or friendship, then it is permissible (Mubah) as weeping on the dead without wailing or lamenting, as the Prophet (saw) visited the grave of his mother and he wept and made those around him weeping, and he said: "*Visit graves because they remind you of the hereafter.*"

This visit was first declared forbidden by him because of what they would say as wrongful speech, and when they knew Islam, it was allowed because it certainly contains a benefit, and that is the remembrance of death. And a lot of people when they see their relative being in a grave, they remind death and prepare themselves for the hereafter. And some (actions of) agitation can occur from them, so the two matters contradict themselves, and (showing) grief by itself is permissible (Mubah), and if obedience is aimed at then it will be an act of obedience, and if one acts sinfully then it will constitute a sin.

As for the third category: it is their visit for the purpose of invocation for them like (the aim of) the funeral prayer, and this is a recommended action (Mustahhab) whose desirability is proven by the Sunnah, because the Prophet (saw) performed that, and he used to teach his Sahabah what words to say when they visit graves.

As for the visit of Quba, then it is recommended for those who come to Madinah to go to Quba and pray in its mosque, and likewise it is recommended for them according to the majority (of scholars) to go to Al-Baqi' and the martyrs of Uhud as was doing the Prophet (saw). And visiting graves with the purpose of invoking for the dead is from the likes of the funeral prayer and invocation for them is intended in it (visit of graves) and it is not intended to invoke a person from the creation besides Allah, nor is it lawful to transform (them) into places of worship, nor is it intended (to visit them) with the thought that invocation beside them or with them is better than invocation in mosques and houses.

And the funeral prayer is better than the invocation for the dead at their graves by agreement of the Muslims, and this (funeral prayer) is legislated, rather it is

an obligation on the community ('ala Al-Kifayah[1]) and an agreed upon matter by the Muslims, (a practice) that is narrated in great quantity (from the Prophet (saw)).

And if a person comes to the bed of the dead (meaning his grave) and invokes him besides Allah and seeks his succour, then this (action) will constitute polytheism forbidden by the consensus of Muslims. And if he wails or laments then it is also prohibited but lesser than the first case.

And those who take the visit of the Prophet (saw) to the people of Al-Baqi' and the people of Uhud as a proof to justify the visits done by the people of polytheism and the people of lamentations, then they are more misguided than those who take his funeral prayer as a proof to declare lawful polytheism with the dead, invocation besides Allah and wailing and lamenting on him.

And this is done by some people, they take a proof in what the Prophet (saw) did- and it is the worship of Allah and obedience to Him, (worship and obedience) whose author will be rewarded and whose invoked for (meaning the dead) will benefit with, and by which the Lord ('Azza wa Jalla) will be pleased- to justify that it is legal to do what constitutes association with Allah and harm to the dead and injustice from the slave to his soul, as the visits of polytheists and people of agitation that do not make the religion sincere for Allah nor do they submit to what He (Subhanahu wa Ta'ala) legislated.

And every visit that comprises doing what he forbade and abandoning what he ordered, like the visits including agitation, prohibited speech and lack of patience or (those) including polytheism and invocation to other than Allah and leaving the sincerity of the religion for Allah, then these are prohibited. And the second ones are greater in sin that the first ones. And it is not lawful to pray towards them (graves), nor beside them, rather this is among what he (saw) forbade and he said: "*Do not pray towards graves and do not sit on them*", this is narrated by Muslim in his "Sahih".

(Visiting graves is divided into three categories)

So the visits of graves is of two kinds: a kind that the Messenger of Allah (saw) forbade, and the scholars agree that it is not legislated, and it is to turn them into

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[1] T: Mohammad Hashim Kamali wrote in his "principles of Islamic Jurisprudence" p 415 about the obligation of Kifayah: "Wajib Kifa'i consists of obligations that are addressed to the community as a whole. If only some members of the community perform them, the law is satisfied and the rest of the community is absolved of it. For example, the duty to participate in jihad (holy struggle), funeral prayers, the hisbah (promotion of good and prevention of evil)…" Also if none performs this collective obligation, everybody will be sinful.

places of worship, to transform them into idols and to take them as places of 'Id. And it is not lawful to go to them for the purpose of (performing) the legislated prayer nor (is it legal) to worship them like worshiped idols, nor (is it lawful) to establish them as places of 'Id where people gather in a specific time, in the same manner as Muslims gather at 'Arafah and Mina.

As for the legislated visit, then it is considered as recommended (Mustahhab) for the majority, and it has been said that it is permissible (Mubah) and it has been said that is totally forbidden as it has been mentioned previously.

And what the religious proofs (Al-Adillah Ash-Shar'iyah) show is that we should understand the absolute words of the scholars according to the restricted ones, and we should divide the visit (of graves) into three categories: the forbidden, the permissible and the recommended (form of visit) and this is the correct view.

Malik and others said: we do not go except to these relics (Athar): the mosque of the Prophet (saw), the mosque of Quba, the people of al-Baqi' and Uhud, because the Prophet (saw) would not intend except these two mosques and these two cemeteries. And he would pray on Friday in his mosque, and on Saturday he would go to Quba as it is collected in the two "Sahih" from ibn 'Umar, may Allah be pleased with them both, that the Prophet (saw) would go to Quba on every Saturday by ride or foot, and he would pray in it two Rak'as.

As for the Ahadith forbidding (taking graves as places of worship), then they are plenty and famous in the two "Sahih" and other as his saying (saw): "*May Allah curse the Jews and the Christians for they turned the graves of their Prophets into places of worship (mosques)*" and 'A'ishah, may Allah be pleased with her, said: "If there was not this (warning), his grave would have been made in an open place, but it was feared that it would be taken as a place of worship (mosque)", this is collected by Al-Bukhari and Muslim.

And it is narrated in "Sahih Muslim" that he said five days before passing away: "*Verily, people who came before you used to take graves as places of worship (mosques), beware, do not turn graves into places of worship, because I forbid you from doing this.*"[1]

And it is mentioned in the two "Sahih" from 'A'ishah and ibn 'Abbas, may Allah be pleased with them, that they said: "When the last moment of the life of Allah's Apostle came, he started putting his Khamisah (cloth) on his face and when he felt hot and short of breath he took it off his face and said in this state: "*May*

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[1] Muslim narrated it from Jundub ibn Abdillah with words: "*Verily, people who were before you used to take the graves of prophets and saints as places of worship (mosques).*"

Allah's curse be on the Jews and Christians for they turned the graves of their Prophets into places of worship (mosques)." The Prophet was warning (Muslims) against what those had done."

And in the two "Sahih" from Abu Hurayrah, may Allah be pleased with him, from the Prophet (saw): "*May Allah destroy the Jews and the Christians for they took graves of their Prophets as places of worship.*"[1]

And in another version: "*May Allah curse the Jews and the Christians for they took graves of their Prophets as places of worship.*"

And it is reported in the two "Sahih" from 'A'ishah that Umm Habibah and Umm Salamah made a mention before the Messenger of Allah (saw) of a church which they had seen in Abyssinia (Ethiopia) containing pictures. The Messenger of Allah (saw) said: "*Verily, these people, when a righteous person amongst them dies, they build a place of worship on his grave, and then decorate it with such pictures. These would be the worst of creatures on the Day of Judgment in the sight of Allah.*"

And 'A'ishah, may Allah be pleased with her, the mother of the believers and the owner of the prophetic chamber, indeed narrated the Ahadith on this topic with the association of other Sahabah like ibn 'Abbas, Abu Hurayrah, Jundub, ibn Mas'ud and others.

And he (saw) indeed said in what is narrated by ibn Mas'ud: "Certainly, among the worst of people are those who will be alive when the time (of resurrection) will come, and those who establish graves as places of worship", this is narrated by Abu Hatim (ibn Hibban) in his "Sahih" and Imam Ahmad in his "Musnad".[2]

And in "Sunnan Abu Dawud" it is mentioned from him: "*Do not take my grave as a place of 'Id and send Salah on me wherever you are because your Salah is brought to me.*"

And in the "Muwatta" of Malik it is reported from him: "*O Allah do not transform my grave into a worshiped idol, Allah's anger is intensified on people who establish graves of their Prophets as places of worship.*"

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[1] Al-Bukhari, Muslim, Malik, Ahmad.

[2] This is an authentic Hadith, Shaykh Al-Islam said in "Iqtida As-Sirat Al-Mustaqim" that its chain is of good quality, see "Tahzir As-Sajid" of Al-Albani.

And it is mentioned in "Sunnan Sa'id ibn Mansur" that 'Abdullah ibn Hasan ibn Hasan[1] ibn 'Ali ibn Abi Talib, one of the noble descendant of the two Hasan (meaning Hasan and Husayn), rather the most eminent at the time of the followers of the Tabi'is in the caliphate of Al-Mansur and others, saw a man who was coming time after time to the grave of Prophet (saw), and he said: "O you, verily the Prophet (saw) said: "*Do not take my grave as a place of 'Id and send Salah on me wherever you are because your Salah is brought to me*" and you and a man in Andalusia (Spain) are equivalent (for sending Salam)."[2]

When the great Imams desired to follow his Sunnah about the visit of his noble grave, and may peace be upon it, they sought among his Sunnah what to rely upon. And Imam Ahmad relied on the Hadith in the "Sunnan" from Abu Hurayrah, may Allah be pleased with him, narrating that the Prophet (saw) said: "*No one sends Salam on me except that Allah returns me my soul so I can return him the Salam.*"[3]

And Abu Dawud took this from Ahmad and he did not mention about the visit of his noble grave other than this Hadith and he included it in the "Chapter of visit of grave", although the significance of the Hadith on what is desired contains dispute and distinction, and indeed it is not a proof for everything that people call "visit" by agreement of Muslims, and there remains the following observations about it: Is this the Salam at his grave for the one who entered (the chamber) of 'A'ishah, may Allah be pleased with her, and sent Salam or does it include this Salam on him outside the chamber? Those who took it as a proof (for the visit of his grave) considered it including both of these (it includes Salam inside and outside the chamber).

And this is the best of what they had in this chapter from him (saw), and that is that he (saw) hears the Salam from close and angels bring to him the Salah and Salam on him from far[4], as it is narrated in An-Nassa'i from him (saw) that he

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[1] In Majmu' Fatawa, it is written "Husayn" here, and Hasan is the correct as it is in agreement with what is mentioned in "Al-'Uqud Ad-Duriyah" of ibn Taymiyah.

[2] Weak from this way, and it is famous from 'Ali ibn Husayn, see "Sarim Al-Munki" and "Iqtida As-Sirat Al-Mustaqim".

[3] Abu Dawud, also Ahmad, At-Tabarani in "Al-Awsat" and Al-Bayhaqi. The Hadith is Hasan (good level), see "As-Sahihah" n°2266 and "Talkhis al-Habir" vol 2 p 267.

[4] T: The Hadith about Allah returning the soul to the Prophet (saw) to answer the Salam does not imply that the Prophet (saw) heard this Salam. In fact, Shaykh Al-Islam based himself on this unclear narrations and on other clear narrations he will quote in this book, but the clear narrations are weak as it is detailed in annexe 3.

said: “*Indeed Allah has appointed angels wandering (on earth) who transmit to me the Salam of my community.”*[1]

And it is mentioned in the “Sunnan” from Aws ibn Aws, may Allah be pleased with him, that the Prophet (saw) said: “*Increase Salah on me on the day of Friday and during the night of Friday, because indeed your Salah is presented to me.*” They asked: “How will our Salah be presented to you will you will be consumed?” -meaning you will become decayed- and he answered: “*Verily, Allah has forbidden the earth from eating the flesh of Prophets”*[2], may Allah send Salah on him and on his household and send Salam on him completely.

And Malik mentioned in his “Muwatta” that ‘Abdullah ibn ‘Umar would come and say: “Peace (Salam) be upon you O Messenger of Allah, peace be upon you O Abu Bakr, peace be upon you O my father” then he would leave. And in another narration: “When he came back from a travel” and this is narrated by Ma’mar from Nafi’ from him.[3]

And Malik, may Allah have mercy on him, relied on this for what is done beside the chamber, as he did not have any narration except the report of ibn ‘Umar, may Allah be pleased with both of them.

As for what exceeds this like halting (here) for invocation for the Prophet (saw) with a lot of Salah and Salam send on him, then Malik considered it to be forbidden (Karihahu) and he said: “This is an innovation, the Salaf did not use to do it, and the last part of this community will not be reformed except with what reformed its first part.”

As for the travel to the graves of Prophets and saints, then it was not present in Islam at the time of Malik, it only appeared after the three generations – the generation of the Sahabah, the Tabi’is and those who followed them – as for these generations praised by the Messenger of Allah (saw), then it was not

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[1] T: Al-Albani in his “As-Sahihah” n°2853.

[2] Abu Dawud, An-Nassa’i, ibn Majah, Ahmad, ibn Khuzaymah, ibn Hibban, ibn Abi ‘Asim in “Fadl As-Salah”, Ad-Darimi, Al-Hakim, Al-Bayhaqi. It is an authentic Hadith.

[3] ‘AbdurRazzaq in his “Musannaf. T: Ibn ‘Abdil Hadi mentioned in his “Sarim Al-Munki” that in this narration of ‘AburRazzaq there is at the end: from Ma’mar from ‘Ubaydillah ibn ‘Umar that he said: “We do not know of any among Sahabah who would do this except ibn ‘Umar” and ‘Ubaydillah ibn ‘Umar is Al-‘Umari Al-Kabir and he was from the people of excellence of Madinah and most noble Qurayshi in knowledge, nobility, honour, memorisation and precision and he was among Tabi’is. So this also is a proof of what Ibn Taymiah said in this book that none would do this except ibn ‘Umar.

apparent in them, but (it only occurred) after them when lies and polytheism spread.

This is why when a person asked Malik about a man who vowed to go to the grave of the Prophet (saw), then he answered: If he intended the mosque then he should go and pray in it, and if he was intending the grave then he should not do it because of the Hadith saying: *"The riding camels are not prepared (for travel) except for three mosques"*

And likewise for those who visit the graves of Prophets and saints to invoke them or seek invocation from them or intend to invoke (Allah) beside them thinking that it is more likely to be answered, then this was not known at the time of Malik, neither for the grave of the Prophet (saw) nor for any other.

And if Malik, may Allah have mercy on him, considered lengthening the standing of a person beside him (saw) to invoke (for him) as forbidden (Kariha), so what for those who do not intend Salam on him nor invocation for him, but only intend his invocation or seek their needs from him and they raise their voices beside him, harm the Messenger, associate with Allah and wrong their souls?

And the four Imams and other than them did not rely on anything from the Ahadith collected by some people about this topic, like what they narrate that he said: "He who visits me after my death, it is as if he visited me in my life"[1] or his (supposed) saying: "He who visits me and visits my father (Prophet Ibrahim) in the same year, I will guaranty him from Allah the paradise"[2] and similar to these.

And indeed none of the Imams of Muslims reported these, and they did not rely on them, and neither the authors of "Sahih" nor the compliers of the relied upon "Sunnan" like Abu Dawud, An-Nassa'i, narrated them, because these (narrations) are weak, rather fabricated as it has been shown in the words of scholars.

And he who visited him in his life (saw) was among people exiling towards him (Al-Muhajirun), and if a person after them was to spend the quantity of gold equivalent to the mount of Uhud, he would not reach the handful (spent) by one

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[1] Fabricated, see "Silsilah Ad-Da'ifah" n° 47. T: See annexe n°2 for details.

[2] Fabricated, see "Silsilah Ad-Da'ifah" n° 46. T: Az-Zarkashi said in "Al-Lali Al-Manthurah": "Some Hufaz said that it is fabricated and none of the people of knowledge of Hadith did narrate it and the same is said by An-Nawawi: "This is fabricated having no basis" and As-Suyuti collected it in "Dhayl Al-Ahadith Al-Mawdu'ah" and he said: "Ibn Taymiyah and An-Nawawi said that it is fabricated having no basis" and Ash-Shawkani agreed with him.

of them nor its half. And if he would never be similar to the Sahabah by performing obligatory actions, then how can he be similar to them by (performing) voluntary deeds, or something that is not an action bringing close to Allah or something that is forbidden?

And Malik, may Allah be pleased with him, considered forbidden (Kariha) that one should say: "I visited the grave of the Prophet (saw)" and he disapproved of this word because the Sunnah did not come with it for his grave, and they (scholars) have mentioned in explanation of this (opinion of Malik) many reasons, and other than him gave permission to use this word because of general Ahadith about visiting graves.

And Malik viewed as recommended what all scholars considered to be recommended from travelling to Madinah and praying in his mosque, and likewise Salam on him and on his two companions beside their graves following ibn 'Umar. And Malik is among the most knowledgeable people about these matters as he saw the Tabi'is who saw the Sahabah in Madinah, and therefore he would desire to follow the Salaf in these matters.

And he considered forbidden (Kariha) that one innovates there any kind of innovation, and he considered forbidden (Kariha) for a person to lengthen the standing and invocation beside the grave of the Prophet (saw) because the Sahabah, may Allah's pleasure be on them, would not do this, and Malik considered forbidden (Kariha) for the people of Madinah to go to the grave of the Prophet (saw) whenever they enter the mosque because the Salaf would not do this.

And Malik, may Allah's mercy be on him, said: "And the last part of this community will not be reformed except with what reformed its first part." Rather (instead of doing these innovations), they would go to his mosque and pray in it behind Abu Bakr As-Siddiq, 'Umar, 'Uthman and 'Ali, may Allah be pleased with all of them, and verily these four Imams prayed in his mosque and the Muslims prayed behind them in the same way as they used to pray behind him, and they used to recite in the prayer: "Peace be upon you, O Prophet, and the mercy of Allah and His blessings" in the same manner as they used to say during his life. Then after completing the prayer, they would sit and (then) exit, and they would not go to the grave for the purpose of Salam, probably because the Salah and Salam on him is more complete and better in the prayer and it is legislated.

As for going beside his grave for the purpose of Salah and Salam on him there or Salah and invocation, then it is not legislated for them, rather he forbade them and said: "*Do not take my grave as a place of 'Id and send Salah on me wherever you are*

because your Salah is brought to me."[1] So he clarified that the Salah reaches him from far and likewise the Salam, and he who recites Salah on him once, Allah will say Salah on him ten times, and he who sends Salam on him once, Allah will say Salam on him ten times, as it has been mentioned in some Ahadith.

(It is not permissible to make the chamber particular for Salah and Salam)

And particularising the chamber for Salah and Salam amounts to make it as a place of 'Id, and he indeed forbade them from this, and he forbade them from taking his grave or the grave of others as places of worship, and he cursed those who do this so they remain vigilant that what reached others from curse does not reach them. And the Sahabah constituted the best of generations, they are the most knowledgeable from the community about his Sunnah and the most obedient to his orders. And when they entered his mosque, none of them would go to his grave, neither outside the chamber nor inside it.

And the chamber during their era, one could enter it from its door when 'A'ishah, may Allah be pleased with her, was residing in it, and (this was possible) after this until another wall was built, and although they had the possibility to reach his grave, they would not enter it neither for sending Salam on him nor Salah nor invocation for themselves nor for asking him about a Hadith or some knowledge.

And Shaytan would not yearn to misguide them until he would make them hear words or Salam (close to the grave) so they would think that he (the Prophet (saw)) spoke to them, gave them a religious verdict and explained to them some Ahadith, or that he returned the Salam to them with a voice heard from outside, as Shaytan would yearn to deceive others, and he misguided them beside his grave and graves of others until they thought that the person of the grave apparently spoke to them, gave them religious verdicts, orders and prohibitions, and that he came out from the grave and they saw him outside the grave and believed that the body of the dead itself came out from the grave and spoke to them, or that the souls of dead people took bodies for them and they saw them in the same manner as the Prophet (saw) saw them on the night of Al-Mi'raj while he was awake and not in state of sleep.

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[1] Abu Dawud, Ahmad, ibn Abi Shaybah, ibn Ash-Shijri, Al-Bayhaqi in "Hayat Al-Anbiya", At-Tabarani in "Al-Awsat" and Al-Qadhi in "Fadl As-Salah". It is authentic.

(Among virtues of the Sahabah)

And verily the Sahabah, may the pleasure of Allah be upon them, constitute the best of generations of this community that is the best of communities established for people, and they received the religion from the Prophet (saw) without intermediaries and they understood his meanings (saw), saw his actions with their eyes and listened directly from his lips, and this privilege is not given to people after them. And likewise they would profit from each others in such a manner that was not possible for people after them.

And they left all the people of earth and manifested hostility towards them, separated from all groups and their religions, and they fought them with their souls and their wealth. The Prophet (saw) said in the authentic Hadith : "*Do not insult my companions, I swear by the One who possesses my soul in His hand, if one of you was to spend the quantity of gold equal to the mount of Uhud, he would not reach the handful (spent) by one of them nor its half.*"[1] And he said this to Khalid ibn Al-Walid after a dispute occurred between him and 'AbdurRahman ibn 'Awf, because AbdurRahman ibn 'Awf was among the first forerunners (As-Sabiqun Al-Awalun) and they are those who spent (their wealth) before the Fath -and this is the victory achieved at Al-Hudaybiyah- and Khalid, 'Amr ibn Al-'As and 'Uthman ibn Talhah became Muslims in the period of truce after al-Hudaybiyah and before the conquest of Makkah, and they were among following Muhajirs (people who emigrated to Madinah) not first Muhajirs.

As for those who accepted Islam in the year of the conquest of Makkah, then they are not among Muhajirs because there is no exile after the conquest (of Makkah), rather people of Makkah who became Muslims were called "At-Tulaqa" because the Prophet (saw) let them free after gaining dominion on them by force in the same way as prisoners are freed. And those who gave pledge of allegiance under the tree and those who were among the emigrants to Abyssinia (Ethiopia) were the first forerunners from the Muhajirs and the Ansar.

And it is narrated in the "Sahih" from Jabir ibn Abdullah, may Allah be pleased with both of them (father and son) that he said: "The Messenger of Allah (saw) told us on the day of Al-Hudaybiyah: "*You are the best of all the people on earth*" and we were one thousand and four hundreds."[2]

This is why Shaytan did not yearn to attain his objectives of bringing misguidance and deviation to them in the same way as he yearned for those after them. None among them was intending to lie on the Prophet (saw), even if some

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[1] Al-Bukhari and Muslim.

[2] Muslim.

had actions that could be objected to. Moreover, none of them was among the well-known people of innovations such as the Khawarij, the Rawafid, the Qadariyah, the Murji'yah and the Jahmiyah, rather all of them only appeared among those after them.

And there was none among them whom Shaytan could hope to deceive by taking the form of a human in front of him and tell him: I am Al-Khidr or Ibrahim, or Musa or the Messiah, or speak to him beside a grave so he would think that the person of the grave spoke to him. Rather this (objective of Shaytan) was only attained for those after them. And this (trick) was also successful (to deceive) the Christians as he (Shaytan) came to them after the crucifixion (of another than 'Isa) and said: "I am the Messiah and these are the places affected by pegs of iron" and he did not say: "I am Shaytan" because Shaytan could not take a body (for them), or similar words. And this is on what the Christians based themselves to say that he was crucified, and they did not base on their sight of it because none of them was witness of the crucifixion, only some Jews were present there and they attached the person they crucified believing him to be the Messiah.

Therefore Allah counted this among their sins even if they did not actually crucify him, but they intended this action and were delighted of it. He (Ta'ala) said: "**And (We cursed Jews) because of their disbelief and uttering against Maryam (Mary) a great slander (that she has committed illegal sexual intercourse). And because of their saying: "We slew the Messiah, 'Isa (Jesus) son of Maryam (Mary), Allah's Messenger "- they slew him not nor crucified him, but it appeared so unto them, and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not. But Allah raised him up unto Himself. And Allah is Ever AllPowerful, AllWise**." (An-Nisa 4 : 157-158) and this has been detailed in another place.

The aim is to show that for the Sahabah, may Allah's pleasure be on them, Shaytan did not yearn to misguide them as he misguided other than them from people of innovation who falsely interpreted the Qur'an or ignored the Sunnah or saw and heard supernatural things and they believed them to be from the kinds of miracles of Prophets and saints while they were (actually) actions of the devils, (deceiving them) in the same manner as he misguided the Christians and the people of innovations with the like of these (stratagems).

Indeed they (people of innovation) follow the unclear (Al-Mutashabih) from the Book and leave the clear (Al-Muhkam)[1], and likewise they follow the unclear

[1] T: In the book "An introduction to the sciences of the Qur'aan" published by Al-Hidaayah, Yasir Qadhi wrote p 211 after mentioning some definitions of muhkam and mutashaabih : "As can be

intellectual and physical evidences, so when they hear or see (supernatural) things, they believe them to be from the Merciful while they only come from Shaytan, and they leave the clear truth that contains no ambiguity.

And likewise Shaytan did not hope (to fool them) by taking the form of the one invoked by some people, or by speaking with a voice resembling his voice, because those (among Sahabah) who were to see that would know that it is polytheism and it is not permissible.

And also that is why he did not hope for one of them to say to his companions: "If you have any need, then come to my grave and seek help from me" neither in his life nor after his death, as it occurred for many people coming a long time after (the Sahabah), nor did Shaytan yearn to (trick them) by coming to one of them and saying: "I am from the people of invisible (Rijal Al-Ghayb) or from the four Awtad[1], or from the seven or forty (Abdal)", or saying: "You are from them" because it was pure falsehood for them, having no basis,

Moreover Shaytan did not yearn to (fool them) by coming to one of them and saying: "I am the Messenger of Allah" and speaking to him beside the grave (of the Prophet (saw)), as it happens a lot for people after them beside his grave, graves of others and at other places, like it occurs for the polytheists and the people of the Book, they (think) that they saw those they venerate among their leaders after their death. And the people of India (believe) they saw those they venerate among their disbelieving leaders and others, and the Christians (think) they saw those they venerate from Prophets, their apostles and others.

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seen, the various definitions have the same theme: the muhkam verses are those verses that are clear in meaning, and cannot be distorted or misunderstood, whereas the mutashaabih verses are those verses that are not clear in meaning by themselves, and in order to properly understand the mutashaabih verses, it is necessary to look at them in light of the muhkam verses." So at the end there remains no unclear verses when they are referred to clear verses.

[1] T: It is written in notes of "The decisive criterion between the friends of the Allah and the friends of Shaytan" published by Daar us-Sunnah p 68 taken from AbdurRahman Al-Yahya: "Al-Watad refers to the peg that is driven into the earth to support a tent, its plural is awtad. In the terminology of the Sufis it refers to four individuals who are located at the four extremes of the earth- the north, south, east and west- and it is through them (according to Sufis) that Allah preserves those regions of the earth due to their being the place to which Allah, the Exalted, looks. Refer to 'Lisan Al-Arab' (3/444); 'Istilahat As-Sufiyyah' (p7))

About Abdal, it is written in the same book: "Al-Abdal is derived from At-Tabdil, to change or alter. According to the Sufis the Abdal are seven people. When one of them travels to a place he leaves him a body which carries his form so that nobody knows that he has left. They are upon the heart of Abraham ('alayhi as-salam). Refer to 'Tahdhib al-Lughah (14/132); as-Samarqandi, 'Istilahat as-Sufiyyah' (p8).

And the misguided among the people of the Qiblah (think) they saw those they venerate, either the Prophet (saw) or another Prophet while they are awake and they (think) they spoke to him and he spoke to them, and they indeed sought religious verdicts from him and asked about Ahadith and he answered them. For some of them it falsely appeared that the chamber has opened and the Prophet (saw) came out of it, he and his two companions embraced him. For others, it falsely appeared that that he (the Prophet (saw)) raised his voice for Salam until it reached a distance of many days or a far away place. And these events and what is similar to them, I know them in a great quantity from people who witnessed these occurrences and what resembles them, and they have indeed narrated me what happened to them, and from what other truthful people informed me and its mention will be to long for this place.

And these (events) occur for many people as they occur for the Christians and polytheists, but a lot of people deny them, and many if they consider them to be truthful, they believe that these are from the divine signs, and the one who witnessed them saw that because of his piety and religion and they do not know that it comes from Shaytan, that he misguided the one witnessing them, and that verily according to the little knowledge of a person, Shaytan deceives him.

And those who have little knowledge, he (Shaytan) will tell them something that is known to clearly contradict the Shari'ah, and those who have knowledge about this, he will not tell them something that is known to contradict the Shari'ah nor something that it is of great benefit for his religion, rather he will misguide them about some matters they knew. And verily this is the action of devils and if he (the person having some knowledge) thinks he will gain some benefits (from these events) then what he loses from his religion is greater.

This is why none of the Sahabah said at all that al-Khidr came to him, nor Musa, nor 'Isa nor that he heard the Prophet (saw) returning him (the Salam). And ibn 'Umar was sending Salam after returning from a travel and he never said he heard the return (of his Salam), and likewise the Tabi'is and those who followed them, and this was only introduced by some Mutaakhir people.

And in the same way, none of the Sahabah, may Allah's pleasure be on them, came to him and asked him beside his grave about some issues in which they disagreed and some knowledge that became difficult for them, neither his four caliphs nor other than them although they are the closest people to him (saw), until his daughter Fatimah, may Allah be pleased with her, Shaytan did not hope (to fool her) by telling her: "Go to his grave and ask him whether he leaves any inheritance or does not leave any share?

And in the same manner, Shaytan did not yearn (to fool them) by telling them when they faced drought: "Ask him that he invokes (Allah) for rain for you" nor by saying: "Ask him that he invokes for victory for you" nor "that he asks forgiveness for you" like they would during his life ask him to invoke for rain for them, or to invoke for victory for them. And Shaytan did not hope from them after his death (saw) that they would seek this from him, nor did he yearn this in the three first generations. These acts of misguidance only became apparent among those whose knowledge of Tawhid and the Sunnah became little, so Shaytan misguided them as he misguided the Christians in matters because of their little knowledge of what the Messiah (Jesus) and the Prophets before him, may the Salawat[1] of Allah and His Salam be on them, came with.

And likewise, Shaytan did not desire to fly with one of them in the air, nor to make him cross a great land in a few time, as it happened for many Mutaakhir people, because the travels they used to undertake were acts of obedience like the travel for Hajj, 'Umrah, Jihad, and these were rewarded for every step they performed, and the longer the distance is, the greater the reward is. And it is like for the one who leaves his house to go to the mosque, one steps he performs elevates him from a level and the other erases a sin, and it was not possible for Shaytan to make their recompense diminished by taking them in the air or transporting them quickly so they could cross great distances in fast pace.

And they indeed knew that the Prophet (saw) was only elevated (once) for the night travel by Allah ('Azza wa Jalla) from the mosque of Al-Haram to the mosque of Al-Aqsa in order to show him great signs, and this was among his particularities, and people after him cannot have a similar ascension (Mi'raj), but Shaytan make them imagine satanic elevations as he made to imagine a group of Mutaakhir people.

(The need of some believers for Karamat (miracles performed by Allah for the righteous people))

As for crossing great rivers by marching on water, then some believers can need it sometimes like for instance they cannot reach the enemy and complete Jihad without this. Hence Allah would honour those who needed this among Sahabah and Tabi'is with (Karamat) similar to this, as He honoured Al-'Ala ibn Al-Hadhrami and his companions and Abu Muslim Al-Khawlani and his companions (with Karamat), and the details of these (Karamat) are in other books.[2]

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[1] T: Salawat: plural of Salah.

[2] T: For examples of these Karamat see "The decisive criterion between the friends of the Allah and the friends of Shaytan" of Ibn Taymiyah published by Daar us-Sunnah.

(The superiority of the Sahabah on other than them)

But the aim is to know that the Sahabah constituted the best of generations and are the best of creation after the Prophets, and what appeared in Mutaakhir people and is believed to be a noble quality of Mutaakhir people that was not present in them (Sahabah), then it comes from Shaytan and it is a defect and not a noble quality, whether it is from the categories of knowledge or from the categories of worship or from the categories of supernatural things and signs or from categories of politics and possession, rather the best of people after them are those following them.

'Abdullah ibn Mas'ud, may Allah be pleased with him, said: "He who wants to follow the way of someone, let him follow the way of those who passed away, because the living people are not protected from the tribulation, and these are the companions of Muhammad possessing the most purified hearts of this community, and the most profound knowledge, and the least of people that would self-constrain themselves (uselessly), they are the people Allah chose for the company of His Prophet and for establishing His religion, so acknowledge their rights and stick to their guidance because they are on pure guidance."[1] And the details of this are in another place.

(The Sahabah avoided any innovations on graves)

And the purpose here is to show that the Sahabah, may Allah's pleasure be on them, avoided all innovations related to graves like beside his noble grave or graves of others because of his (saw) prohibition addressed to them about these (innovations), so they do not resemble the people of the Book who transformed the graves of their Prophets into idols. Though some of them would come outside (the chamber) and send Salam on him after returning from a travel like what ibn 'Umar would do, but during his lifetime they would send Salam on him then would exit the mosque and they would not come to him after every prayer, and when one of them would come, the Prophet (saw) would reply to the Salam. And in the same manner for the one sends Salam on him beside his grave, he will return him the Salam.

And they would come to see 'A'ishah and send Salam on him in the same manner as they used to send Salam on him during his life and they would say: "Peace be on the Prophet (saw) and the mercy of Allah and His blessings". And this came generally for all the graves of believers, there is no person who comes

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[1] Abu Nu'aym in "Al-Hiliyah" from the saying of ibn 'Umar.

to the grave of a person he knew in this world and he sends Salam on him except that Allah returns him his soul so he can return him the Salam[1]. And if the return of the Salam is established for any believer then the best of the creation has more right for this.

And when the Muslim sends Salam on him in the prayer, then verily even if he does not return it but Allah sends Salam on him ten times as it is mentioned in the Hadith : "*He who sends Salam on me once, Allah sends Salam on him ten times.*"[2] And Allah gives him more reward for this Salam than what he gets from the return (of the Prophet (saw)), and it is like he who sends Salah on him once, Allah will send Salah on him ten times.

And ibn 'Umar would send Salam on him then leave and he would not halt there for invocation for him (the Prophet (saw)) or for himself. And this is the reason why Malik would forbid (Kariha) what exceeds the action of ibn 'Umar like halting there to invoke for him of for himself, because it is narrated from none of the Sahabah, so it is a pure innovation. And Malik said: "The last part of this community will not be reformed except with what reformed its first part" and furthermore the action of ibn 'Umar, as it was not done by all the Sahabah, it is only suitable to make this action legal, like similar actions performed by some Sahabah, may Allah's pleasure be on them.

(The religious proofs (Al-Adillah Ash-Shar'iah) are all returning to the Prophet (saw))

As for the view that this action is recommended (Mustahhab) or forbidden or permissible (Mubah) then it is only established with a religious proof (Dalil Shar'i), so the obligation, the permission, the recommendation, the dislike or the prohibition are not established in any way except with religious proofs. And the religious proofs are all returning to him, may the Salawat of Allah and His Salam

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[1] This is a weak Hadith. It is narrated by ibn Hibban in "Al-Majruhin" and Adh-Dhahabi mentioned it in "Al-Mizan", and Al-Khatib narrated it in "At-Tarikh" and Shaykh Albani mentioned it in "Da'if Al-Jami'" n°5208) T: See annexe n°3 for details. As for the Prophet (saw)'s soul being returned for answering the Salam, then it is established as it has preceded in this book, but it does not imply that the Prophet (saw) heard the person's voice, rather these Salam are brought by angels, Allah knows best, yet this return is not proven for believers.

[2] T: 'Ata'ullah Thaqib, the translator in Urdu of this book, said about this Hadith that it is reported in meaning in "Sunnan An-Nassa'I" in Kitab As-Sahw. The wordings are: "The Prophet (saw) came a day and we could see signs of good news on his face so we asked: "What are the signs of good news that we can see on your face?" and he answered: "*An angel came to me and he said: "O Muhammad, Your Lord said: "Would you not be happy if none sends Salah on you once except that I send Salah on him ten times and if none sends Salam on you once except that I send Salam on him ten times?""*

be on him. The Qur'an then he is the one who transmitted it, and the Sunnah he is the one who taught it, and the 'Ijma then it has been told infallible by his saying.

And the Qiyas is only a proof when we know that the Far' is like the Asl, and the 'Illah of the Asl is present in the Far'[1]. And we know with certainty that the Prophet (saw) did not contradict himself, so we do not judge two similar cases with contradicting judgements, and we do not give a judgement based on a 'Illah in a case and we change it another case with the presence of the same 'Illah except if one of the case is particularised with what makes its particularisation obligatory.

And the law is only what he (saw) legislated and the Sunnah is only what he left, and we do not add to it the saying or action of other than him, even if they are among the best of people, when it opposes the Sunnah, rather we do not add to it except with a proof justifying the addition.

(The Ijtihad of some Sahabah)

This is why the Sahabah like Abu Bakr, 'Umar, ibn Mas'ud used to give verdicts with their Ijtihad and they would be correct and agreeing with the Sunnah, but each of them would say: "I say this with my opinion (Ray) and if I am correct then it is from Allah and if I am mistaken then it is from me and from Shaytan and Allah and His Messenger are free from it."[2]And surely whatever opposes his Sunnah is an abrogated or changed law, but the Mujtahid Scholars even if they give verdicts with their opinions and commit errors, they will receive a reward and their mistakes will be forgiven.

And the Sahabah, when one of them desired to invoke for himself then he would face the Qiblah and invoke for himself in his mosque as they used to do during

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[1] T: For the definition of Qiyas (analogical reasoning) Mohammad Hashim Kamali said p 267 of his "Principles of Islamic Jurisprudence": "The majority of 'ulama have defined Qiyas as the application to a new case (far'), on which the law is silent, of the ruling (hukm) of an original case (asl) because of the effective cause ('illah) which is common to both. (Amidi in "Ihkam" vol 3 p 186)" He said p 264: "The original case is regulated by a given text, and qiyas seems to extend the same textual ruling to the new case (Shawkani in "Irshad" vol 2 p 54). He gave p 266 an example and it is that the Prophet (saw) said: "*The killer shall not inherit from (his vicitim)*" By analogy this ruling is extended to bequests, which means that the killer cannot benefit from the will of his victim either. So the Asl is forbiddance of inheritance for the killer and the 'illah is rushing to get his share with unlawful killing and this 'illah is also present in the case of bequest (Wasiyah) so there ruling of forbiddance of bequest is applied although there is no text for this.

[2] The saying of Abu Bakr is about "Al-Kalalah" (T: inheritance of the one who does not leave any children or parents) and Ad-Darimi and Al-Bayhaqi narrated it. The saying of ibn Mas'ud is collected by Abu Dawud.

his lifetime, they would not desire to invoke beside his chamber, and none (after he passed away) came to his grave (for this purpose). And the Salam on him is indeed legislated in every prayer and it is legislated for the Muslims when one of them enters the mosque, whatever mosque it is.

(The first category of Salam on the Prophet (saw))

The first category is (what is recited) in every prayer by the praying person: "Peace (Salam) be upon you, O Prophet, and the mercy of Allah and His blessings (be upon you)" and then he recites "Peace (Salam) be upon us and upon the righteous servants of Allah". And the Prophet (saw) said: "*When you say this, it touches every righteous servant of Allah in the heaven and on earth*."

He indeed legislated for Muslims to send Salam on the Prophet (saw) in every prayer, especially for him and on the righteous servants of Allah including the angels, humans and Jinns. And it is narrated in the two "Sahih" from ibn Mas'ud that he said: "We would say in the prayer behind the Messenger of Allah (saw): "Peace (Salam) be upon so and so" and the Prophet (saw) said: "*Verily Allah is As-Salam (Peace), when one of you sit in the prayer, he should recite: "All the compliments (At-Tahiyat), prayers and pure words are due to Allah. Peace (Salam) be upon you, O Prophet, and the mercy of Allah and His blessings (be on you). Peace (Salam) be upon us and upon the righteous servants of Allah. I bear witness that none has the right to be worshiped except Allah, and I bear witness that Muhammad is His servant and His Messenger*."

And the Tashahhud has been narrated from him with other words like what Muslim reported from the Hadith of ibn 'Abbas[1] and like how ibn 'Umar would teach the Tashahhud[2]. And Muslim narrated it from the Hadith of Abu Musa and it similar to the Tashahhud of ibn Mas'ud, but Al-Bukhari only reported the Tashahhud of ibn Mas'ud, and all of this is permissible, because the Quran has been revealed upon seven letters, and the Tashahhud deserves more (to be recited with different versions).

And the point here is that he (saw) mentioned that the praying person when he recites: "Peace (Salam) be upon us and on the righteous servants of Allah" then it

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[1] T: The Tashahhud of ibn 'Abbas contains added words "Al-Mubarakat" which means blessed actions. So it reads: "All compliments, blessed actions, prayers and pure words are due to Allah." The rest is almost the same as the Tashahhud of ibn Mas'ud.

[2] The Tashahhud of ibn 'Umar has been collected by Malik in his "Muwatta" and Al-Bayhaqi. T: It reads: "In the name of Allah, all compliments (At-Tahiyat) are due to Allah, all prayers are due to Allah, All good deeds (Zakiyat) are due to Allah…' and the rest is the same as the Tashahhud of ibn Mas'ud.

touches every righteous servant of Allah in the heaven and on earth. And this comprises angels, the righteous among humans and Jinns as He (Ta'ala) said about them (Jinns): "**There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.)**." (Al-Jinn 72 : 11)

(The second category of Salam on the Prophet (saw))

The second category of Salam on him is when entering the mosque as it is narrated in the "Musnad" (of Imam Ahmad) and in the "Sunnan" from Fatimah, the daughter of the Messenger of Allah (saw), may Allah be pleased with her, that the Prophet (saw) said: "*When one of you enters the mosque, he should recite: "In the name of Allah, and peace (Salam) be upon the Messenger of Allah, O Allah forgive my sins and open for me the gates of Your mercy" and when he exits he should say: "In the name of Allah, and peace be upon the Messenger of Allah, O Allah forgive my sins and open for me the gates of Your bounty*."[1]

And Muslim narrated in his "Sahih" the invocation when entering the mosque that (one should ask Allah) to open the gates of His mercy for him and when exiting he should ask Allah's bounty. And this invocation is highly stressed upon (Muakkad) before entering the mosque of the Prophet (saw), this is why the scholars mentioned it in what their books about rites (of Hajj), they wrote that the one who comes to his mosque (saw) should recite this.

(The legislated Salam on the Prophet (saw) is more beneficial than the Salam beside his grave)

So the Salam on him is legislated when entering and exiting the mosque and in every prayer, and this is better and more beneficial than the Salam on him beside his grave and more valuable. This contains pure benefit and no mean to evil is feared in that. Allah is pleased by it, the benefit of it will reach His Messenger and the believers, and this is legislated in every prayer and when entering and exiting the mosque, contrary to the Salam beside his grave, although his grave, since he was buried (in it) was not accessible to anyone neither for visit nor for Salah nor for invocation nor for anything else, but (only) 'A'ishah was there because it was her home, and she was (residing) in the side behind the graves as the graves were located at the front of the chamber and she was at the back of the chamber, and the Sahabah would not enter here (beside the grave).

And the chamber was during the era of the Sahabah outside the mosque and attached to it, and it was only incorporated into it during the caliphate of Al-

[1] It has been narrated by Ahmad and ibn Majah. T: Shaykh Albani graded it as authentic in his "Sahih Sunnan ibn Majah" n°625.

Walid ibn Abdul Malik ibn Marwan after the death of the ʻIbadillah: ibn ʻUmar, ibn ʻAbbas, ibn Az-Zubayr, ibn ʻAmr, rather after the death of all the Sahabah who were in Madinah as the last to pass away there was Jabir ibn ʻAbdullah seventy and some years after (the Hijrah), and the mosque was enlarged eighty and some years after (the Hijrah).

And the Sahabah would not come beside the grave nor would they halt beside it outside (the chamber) although they would enter the mosque every day and night. And the Prophet (saw) said: "*The prayer in this mosque of mine is better than thousand prayers in other mosques except for the mosque of Al-Haram.*"[1] And he (saw) said: "*The saddles of camels are not bounded (meaning one should not travel) except to three mosques: The mosque of Al-Haram, this mosque of mine and the mosque of Al-Aqsa.*"[2]

And they would come (here returning) from travels to gather with the rightly-guided Caliphs and with others, and they would pray in his mosque, send Salam on him in the prayer and when entering the mosque and exiting it, and they would not come to the grave because it was not in their view something he ordered them to do and something in conformity with the Sunnah he legislated for them, and he only ordered them to send Salah and Salam on him in the prayer and when entering the mosque and in other (times), making it a Sunnah for them.

However ibn ʻUmar would come to it and send Salam on him and on his two companions after returning from a travel. And it is possible that other than ibn ʻUmar would do this, so that is why some scholars considered this permissible following the Sahabah, may the pleasure of Allah be upon them. And ibn ʻUmar would send Salam then leave and he would not halt there. And he would say: "Peace (Salam) be upon you O Messenger of Allah, peace be upon you O Abu Bakr, peace be upon you O my father"[3] then he would leave.

(The majority of the Sahabah would not do like ʻAbdullah ibn ʻUmar)

And the majority of the Sahabah would not do what ibn ʻUmar would do, rather the caliphs and other than them would travel to perform Hajj and for other purposes and they would return but not do this because it was not for them something he established as a Sunnah. And likewise, his wives would travel for

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[1] Al-Bukhari and Muslim.

[2] Al-Bukhari and Muslim.

[3] "Muwatta" Malik.

Hajj during the era of the caliphs and after them, then each of them would come back to her home as he enjoined them to do.

And the auxiliaries from Yemen, about whom Allah said: "**Allah will bring forth a people that He will love and who will love Him.**" (Al-Maidah 5: 54), used to come in great numbers from Yemen during the era of Abu Bakr As-Siddiq and 'Umar for Jihad in the way of Allah, and they would pray behind Abu Bakr and 'Umar in his mosque, and none of them would enter the chamber nor stand in the mosque outside (the chamber) neither for invocation, nor for Salah or Salam or anything else. And they were knowledgeable of his Sunnah as the Sahabah and Tabi'is taught them.

(Worship beside the grave of the Prophet (saw) is not more virtuous than worship in other places)

And verily his rights are necessarily joined with the right of Allah ('Azza wa Jalla) and the entirety of what Allah orders and loves from His rights and the rights of His Messenger, then surely the person is bound to respect them in all places and lands. And the Salah and Salam beside his noble grave is not more insisted upon than in other places, rather the person is enjoined to recite it wherever he is, either absolutely or when some causes make it stressed upon like the prayer, the invocation or the call to prayer.

None of his rights and none of the actions of worship are better beside his grave than in other places, rather his mosque itself has a nobility for being his mosque. And he who thinks that before (the incorporation of) the grave, it did not have a nobility when the Prophet (saw) would pray in it and the Muhajirs and the Ansar (would pray in it), and its nobility only appeared in the caliphate of Al-Walid ibn Abdul Malik after the chamber got incorporated in his mosque, then this is not said except by an ignorant extreme in his ignorance or a disbeliever, and this person is a denier of what he (saw) came with, deserving to be killed.

(The Prophet (saw) transmitted the Risalah, acquitted his trust and advised the community)

And the Sahabah would invoke in his mosque (after he passed away) in the same way as they would invoke in his lifetime, and they did not invent any other Shari'ah but (stuck to) the Shari'ah he taught them in his lifetime. And he did not prescribe them to go to the grave of a Prophet or a saint when they have a need and to pray beside it and invoke him or invoke without Salah, or ask (him to fulfil) his needs or ask him to ask his Lord. And the Sahabah, may the pleasure of Allah be upon them, indeed knew that the Messenger of Allah did not enjoin anything from these, and he did not enjoin them to particularise his grave or his

chamber, neither for Salah nor for invocation, neither for him or for themselves, rather he forbade them from taking his house (grave) as a place of 'Id.

He did not say to them what some ignorant leaders say to their followers: "If you have a need, then rush to my grave!" Rather he forbade them from what has more implications than this, and that is to take his grave or the grave of other than him as a place of worship (mosque) in which they would pray to Allah ('Azza wa Jalla), in order to block the means towards polytheism.[1] May Allah send Salah on him and on his family and send Salam on him completely, and reward him with the best reward he ever gave to a Prophet from (the salutations) of his community. He indeed transmitted the Risalah, acquitted the trust, advised the community, performed Jihad in Allah's way as it should be performed, and worshiped Allah until the certitude (death) came to him from his Lord.

And the favour of Allah by (sending) him is the best favour He ever conferred to His servants, and he (saw) indeed indicated to them the best actions of worship and the best places (of worship), as it is narrated in the two "Sahih" from ibn Mas'ud, may Allah be pleased with him, that he said: "I said: "O Messenger of Allah, which action is the best?" and he answered: "*The prayer performed at its time*" and I asked: "Then which?" and he replied: "*The good behaviour with the parents*" and I said: "Then which?" and he replied: "*The Jihad in Allah's way*". He (Ibn Mas'ud) said: "I asked him about these and if I had asked him to indicate more then he would have given more (answers)."[2]

And it is reported in the "Musnad" and in "Sunnan ibn Majah" from Thawban from the Prophet (saw) that he said: "*Seek the straight path and you would not be able to count (the favours Allah), and know that the prayer is the best of your actions, and none perfects the ablution (Wudhu) except a believer*."[3]

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[1] T: Forbidding taking his grave as a place or worship in which one worships Allah is stronger than forbidding worshiping the dead because if worship of Allah is forbidden there then worship of other than Allah is much more forbidden. So this forbidding of the Prophet (saw) has more implications and is stronger than merely forbidding the worship of the grave. And also worshiping Allah there could lead to polytheism, the person could be tempted to venerate the grave, and Shaytan could gradually misguide him, as it happened for the people who started polytheism before Nuh (Noah), peace be upon him.

[2] Al-Bukhari and Muslim.

[3] It is a Hasan (good) Hadith. It has been narrated by Ibn Majah, Ahmad, Ad-Darimi, Al-Hakim, Al-Bayhaqi with a weak chain, but it has two other ways: one by Ahmad and the other by Ahmad and Ad-Darimi. See "Al-Irwa" vol 2 p 135-138)

And the prayer, he indeed legislated for his community to establish mosques for it, and they constitute the best places in the sight of Allah as it is proven from him (saw) in "Sahih Muslim" and others that he said: "*The most beloved places in the sight of Allah are the mosques, and the most hated places in the sight of Allah are the markets*."

And despite this, he cursed those who establish mosques on graves of Prophets and Saints, and (this curse occurred) in his final illness as an advice for his community and as a concern from him over their guidance, as Allah described him in his saying: "**Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty, (he is) concerned over you, for the believers (he SAW is) full of pity, kind, and merciful**." (At-Tawbah 9 : 128)

And it is mentioned in the two "Sahih" from 'A'ishah, may Allah be pleased with her, that she said: "The Messenger of Allah (saw) said in his illness from which he did not recover: "*May Allah curse the Jews and the Christians for they turned the graves of their Prophets into places of worship (mosques)*", 'A'ishah said: "If there was not this (warning), his grave would have been made in an open place, but it was feared that it would be taken as a place or worship (Mosque)."

And in the narration of Al-Bukhari: "but I feared that it would be taken as a place of worship (mosque)."

And from 'A'ishah and ibn 'Abbas, they said: "When the last moment of the life of Allah's Apostle came, he started putting his Khamisah (cloth) on his face and when he felt hot and short of breath he took it off his face and said in this state: "*May Allah's curse be on the Jews and Christians for they turned the graves of their Prophets into places of worship (mosques)*." The Prophet was warning (Muslims) against what those had done."[1]

And from the wisdom of Allah is that 'A'ishah, the mother of the believers and the owner of the chamber in which he (saw) was buried, narrated these Ahadith, and she indeed heard them from him. And others from the Sahabah also narrated them as ibn 'Abbas, Abu Hurayrah, Jundub ibn Abdullah and ibn Mas'ud, may Allah (Ta'ala) be pleased with them.

And it is narrated in the two "Sahih" from Abu Hurayrah, may Allah be pleased with him, from the Prophet (saw): "*May Allah destroy the Jews and the Christians for they took graves of their Prophets as places of worship*."

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[1] Al-Bukhari and Muslim.

And it is reported in the two "Sahih" from 'A'ishah that Umm Habibah and Umm Salamah made a mention before the Messenger of Allah (saw) of a church which they had seen in Abyssinia (Ethiopia) containing pictures. The Messenger of Allah (saw) said: "*Verily, these people, when a righteous person amongst them dies, they build a place of worship on his grave, and then decorate it with such pictures. These would be the worst of creatures on the Day of Judgment in the sight of Allah.*"

And it is narrated in the "Sahih Muslim" from Jundub ibn Abdullah, may Allah be pleased with him, he said: "I heard the Prophet (saw) saying five days before he passed away: "*I free myself before Allah that I should take a Khalil (intimate friend) among you, because Allah has taken me as a Khalil as he took Ibrahim as a Khalil, and if I was to take a Khalil from my community, I would have taken Abu Bakr as (my) Khalil. Beware, verily, people who were before you would take the graves of Prophets and saints as places of worship, and surely I forbid you from this.*"

And in "Sahih Muslim" it is narrated from Marthad Al-Ghanawi that the Prophet (saw) said: "*Do not sit on graves and do not pray towards them.*"

And it is mentioned in the "Musnad" (of Imam Ahmad) and the "Sahih Abu Hatim (ibn Hibban)" that he (saw) said: "*Certainly, among the worst of people are those who will be alive when the time (of resurrection) will come, and those who establish graves as places of worship (mosques).*"

And his prohibition of taking his grave as a place of 'Id has preceded.

When the Sahabah knew that he forbade them from taking it (the grave) as a place of prayer for the obligatory prayers by which closeness to Allah ('Azza wa Jalla) is reached, so they do resemble the polytheists who invoke it, pray to it and vow to it (the grave), then his forbiddance from invoking it (the grave) is much greater. It is like when he forbade them from praying when the sun rises and when it sets so they do not resemble the people that prostrate to the sun, then his prohibition from prostrating to the sun is greater and stronger.

And the Sahabah, may the pleasure of Allah be upon them, would intend to perform prayer, invocation and remembrance (Zikr) in mosques built for Allah instead of graves of Prophets and saints that they forbade to turn into places of worship (mosques) and they (graves) are only houses of created people. And they would do after his death what they used to do in his lifetime, may Allah send Salah on him and on his household and send Salam on him completely.

And among proofs that justify what Malik and other scholars of Muslims said concerning the forbiddance (Karahiyah) for the people of Madinah to intend (to

go to) the grave whenever they enter and exit (the mosque) and similar things, even is their intention is only sending Salam and Salah on him, is that the Prophet (saw) would go to Quba by ride or by foot every Saturday as it is established in the two "Sahih" from the Hadith of ibn 'Umar: "The Messenger of Allah (saw) used to go to Quba every Saturday by ride or by foot" and ibn 'Umar would also do this. And Nafi' added from ibn 'Umar that the Prophet (saw) would pray in it two Rak'as.

(The mosque of the Prophet (saw) and the mosque of Quba are both build upon piety)

And this authentic Hadith proves that he would pray in his mosque on Friday, and he would go to the mosque of Quba and pray in it on Saturday, and they both were built upon piety. He (Ta'ala) indeed said: "**Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to purify themselves. And Allah loves those who purify themselves**." (At-Tawbah 9 : 108)

And it has been narrated from the Prophet (saw) from many ways that he asked the people of Quba about this purification for which Allah praised them, and they mentioned that they perform Istinja (wash after natural needs) with water.

And in "Sunnan Abu Dawud" and others he said: "*This verse*: "**In it are men who love to purify themselves"** *was revealed concerning the people of Quba's mosque*." He said: "*They would perform Istinja with water and this is why this verse was revealed about them*."[1]

And it is established in the "Sahih" from Sa'd that he asked the Prophet (saw) while he was in the house of one of his wife about the mosque whose foundation was laid on piety, and he took a handful of little pebbles and threw them on the floor, then he said: "*It is your mosque of this*" meaning the mosque of Madinah.[2]

So this proves that both mosques were built on piety, but the mosque of Madinah is more complete in this description, and it deserves more this name. And the mosque of Quba was the cause of the revelation of this verse because it was in the neighbourhood of the mosque Ad-Dirar (that caused harm and division) in which standing was declared forbidden.

The aim here is to show that going to Quba every week to pray in it, ibn 'Umar would do this in imitation of the Prophet (saw), and ibn 'Umar and other than

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[1] T: "Sahih Abu Dawud" n°34, "Sahih Ibn Majah" n°286.

[2] Muslilm.

him would not go to the grave of the Prophet (saw) when they were residing in Madinah, neither every week nor other than every week. And ibn 'Umar would only go to the grave when he returned from a travel, and a lot of Sahabah or the majority of them would return from travel and they would not go to the grave neither for Salam nor for invocation nor for something else, and they would not stand in the mosque outside the chamber as ibn 'Umar would do.

And none of them would enter the chamber for this purpose, rather they would enter only to see 'A'ishah, may Allah be pleased with her, when she was residing there, and then when someone was entering to see her, he would send Salam on the Prophet (saw) in the same manner as he used to send Salam on him when he was present in front of him.

As for the Salam that he does not hear[1], then it is the Salam for which Allah will send Salam on its author ten times like the Salam on him in the prayer and when entering the mosque and exiting it, and this Salam is prescribed in every place and at any time, and it is better than the Salam specific to his grave, because the Salam specific to his grave is from the kinds of greetings of all believers alive or dead.

(The general Salam is ordered particularly for the Prophet (saw))

As for the general and absolute Salam then its order for him is among his particularities, in the same was as the order of sending Salah on him is from his particularities, though sending Salah and Salam on others in general and sending Salah on others in specific is an issue of difference[2]. Some scholars considered the Salam restricted for him as the Salah is restricted to him, and this is attributed to Abu Muhammad Al-Juwayni, but the majority of the scholars are of the opinion that the Salam is not particular to him. As for the Salah, then there is a famous disagreement about it.

And this because Allah (Ta'ala) ordered in His Book to send Salah and Salam on him specifically and He said: "**Verily Allah and His angels send Salah on the Prophet (Muhammad (saw)). O you who believe! Send your Salah on him (Muhammad (saw)), and greet (salute) him with complete salutation**." (Ahzab

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[1] T: Shaykh Al-Islam Ibn Taymiyah considers that the dead hears the Salam of the person visiting his grave, and Allah returns him his soul so he can return the Salam. But other Scholars deny that the dead can hear . See in English "Life of Al-Barzakh" of Al-Jibaly and "Mysteries of the Soul Expounded" of Abu Bilal Mustafa Al-Kanadi for proofs that the dead does not hear.

[2] T: General Salam and Salah is to say: "O Allah send Salah and Salam on the believers, or on these people" as for Salam and Salah in specific it is to say: "O Allah send Salam on Bakr or send Salah on Zayd."

33 : 56) Here He informed (that He sends Salah on the Prophet (saw)) and He ordered others to do it.

As for the case of the believers in general, then He informed (that He sends Salah on them) but He did not ordered others to do it, and He said: "**He it is Who sends Salah on you, and His angels too**." (Ahzab 33 : 43)

This is why when the people who deliver the Friday sermon mention this they say: "Verily Allah ordered you (to send Salah on him) with an order in which He started with Himself, and added His angels, and called the believers of His creation to do it" meaning He said: "**O you who believe!**" (Ahzab 33 : 56)

As for the Salah of Allah (Ta'ala) on the believers, He started with Himself and added the angels but he did not call the believers of His creation to do it. And it came in the Hadith: "*Surely Allah and His angels send Salah on the person who teaches people the good*."[1]

(The ruling of sending Salah on the Prophet (saw) before the invocation in the prayer)

The Muslims agree that it is legislated to send Salah on him (saw) in the prayer before the invocation, and in other than the prayer. They only differ about the obligation of sending Salah on him in the obligatory prayers[2] and in the sermons (of the Friday prayer). Ash-Shafi'i considered it as compulsory and Abu Hanifah and Malik did not view it as obligatory, and there are two sayings from Ahmad.

And if it is said that it is obligatory (Wajib), then is it a pillar or can it be repaired by the Sahw (prostration of forgetfulness)? There are two sayings, and the most evident of sayings is that the Salah is obligatory before the invocation and we should not invoke before starting the Salam on him (saw).

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[1] At-Tirmidhi, ibn Abdil Barr in "Jami' Bayan al-'Ilm", At-Tabarani in "Al-Mu'jam Al-Kabir" from the way of Al-Walid ibn Jamil from A-Qasim ibn Muhammad from Abu Umamah from the Prophet (saw). At-Tirmidhi said: "This is a Hasan Gharib Hadith". Adh-Dhahabi in "Tazkirat Al-Huffaz": "This Hadith is Gharib, and Al-Walid has some Munkar Ahadith" (A Munkar narration is a weak narration that opposes an authentic narration) and he said in "Sayr Al-A'lam An-Nubala": "Al-Walid is alone in reporting it and he is not reliable." And Shaykh Al-Albani authenticated this Hadith in "Sahih Al-Jami'" n°1838 and 4213 and "Sahih At-Targhib" n°78. I say: It has a witnessing report (Shahid) from the Hadith of Abu Darda in ibn Majah ad al-Bayhaqi in "Sh'ub" and it has other weak strengthening reports from Anas and Abu Sa'id, so it is Hasan (of good level) because of witnessing reports.

[2] T: This Salah is the well-known invocation asking Allah to send Salah on Muhammad and on his household as He send Salah on Ibrahim and his household.

And the Salam on him is obligatory (Wajib) in the prayer[1], and it should be recited in the Tashahhud that is a pillar of the prayer according to Ash-Shafi'i and Ahmad in one saying, the prayer will be void if it is left on purpose or by forgetfulness. And (sending Salam is obligatory (Wajib)) in the last Tashahhud according to Malik and Abu Hanifah.

And according to Malik and Ahmad in his famous saying, if one leaves the first Tashahhud on purpose, the prayer will be void, and if one leaves it by forgetfulness then he should perform the prostration of Sahw (to repair this). And this is what Imam Ahmad calls "Wajib" and what the companions of Malik call "Sunnah Wajibah" and they say: it is a Sunnah Wajibah. And there is no difference in meaning as both say that he who leaves it on purpose should repeat (the prayer) and he who leaves it by forgetfulness should perform the prostration of forgetfulness.

And according to Malik and Ahmad, the actions of the prayer are divided into different categories like the actions of Hajj, and Abu Hanifah divides them into three categories, but according to him the obligatory (Wajib) category, if one leaves it he would only have acted wrongfully by leaving it but there would be no repetition for him whether he left it on purpose of by forgetfulness. As for Ash-Shafi'i, whatever is obligatory (Wajib) is a pillar except for the Hajj in which by agreement there are obligatory actions that are neither pillars nor recommended (Mustahhab) but leaving them makes expiatory sacrifice compulsory.

(The ruling of sending Salah on other than the Prophet (saw))

There is no dispute that he (saw) can send Salah on others as He (Ta'ala) said: "**And send Salah on them**" (At-Tawbah 9 : 103) and as it is established in the "Sahih" that he said: "*O Allah send Salah on the household of Abu 'Awfa*"[2] and as it is narrated that he said to a woman: "*May Allah send Salah on you and on your husband*"[3] and she had indeed asked him to send Salah on her and on her husband.

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[1] T: The Salam in the Tashahhud is the famous invocation "At-Tahiat…".

[2] Al-Bukhari and Muslim.

[3] Abu Dawud, Al-Bayhaqi, Ahmad, ibn Abi Shaybah, ibn Hibban, An-Nassa'i in "Al-Kubra" and in "'Amal Al-Yawm wa Laylah", and Abu Ya'la. T: Al-Albani graded it as authentic in "Sahih Abu Dawud" n°1357.

Also there is no disagreement that one can send Salah on his household following (the Salah on him) as he taught his community to recite: "*O Allah say Salah on Muhammad and on the household of Muhammad as You said Salah on the household of Ibrahim, indeed You are Praiseworthy, Most Glorious, and send blessings on Muhammad and on the household of Muhammad as You sent blessings on the household of Ibrahim, indeed You are Praiseworthy, Most Glorious.*"[1]

As for sending Salah on other than him and alone like saying: May Allah send Salah on Abu Bakr or 'Umar or 'Uthman or 'Ali, then there are two sayings about it.

One of them is that it is permissible and it is clearly affirmed by Ahmad in many places, and he took as a proof the saying of 'Ali to 'Umar: "May Allah send Salah on you."[2] Upon this are the majority of his companions like Qadhi Abu Ya'la, ibn 'Aqil, Shaykh Abdul Qadir, and they did not mention any disagreement about this.

The second saying is that it is forbidden and this is mentioned by a group among the companions of Malik and Ash-Shafi'i and this has been quoted from them both, and this has been mentioned by our grandfather Abu Al-Barakat in his book "Al-Kabir" and he did not mention any other view, and he took as a proof what a group narrated from ibn 'Abbas that he said: "I do not known of any Salah that is suitable from anyone on anyone except on the Messenger of Allah."[3]

Those who forbade (sending Salah on other than him) said: As for his sending Salah on others, then it is his Salah, he has the right to give it to others. And as for the Salah on others following (Salah on him), then what is permissible following (Salah on him) can be impermissible if it is done on purpose alone.

And those who declared this permissible based themselves on the two rightly-guided caliphs 'Umar and 'Ali, and on the fact the there is no prohibition about this in the Book and the Sunnah, but it is not obligatory for anyone's case as it is obligatory for the case of the Prophet (saw), so his particularity consists in the order and obligation (to send Salam on him) and not in the permission or the recommendation.

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[1] Al-Bukhari.

[2] Mentioned by ibn Al-Qayim in "Jala Al-Afham" and this narration is a refutation of Hafiz ibn Abdil Barr who claimed that such narrations did not exist as in "Al-Istizkar".

[3] This is an authentic report. It has been narrated by 'AbdurRazaq, ibn Abi Shaybah, Isma'il Al-Qadhi in "Salah 'ala Nabi (saw)", At-Tabarani in "Al-Kabir", Al-Bayhaqi and Al-Khatib in "Al-Mawdih" and Hafiz ibn Hajar authenticated it in "Fath Al-Bari".

They said: It is established that angels send Salah on the believers as in the "Sahih": "*Verily the angels send Salah on the one of you as long as he remains in his place of prayer*."[1] So when Allah and His angels send Salah on the believer, why is it impermissible for the believers to send Salah on him (the believer)?

As for the saying of ibn 'Abbas, then it has been mentioned when the people of innovation started particularising the Salah on 'Ali and other than him, and they would not send Salah on others, and this constitutes an innovation by agreement. And they would not send Salah on every individual of Banu Hashim from the family of 'Abbas, neither on every child of Al-Hasan and Al-Husayn, nor on his wives though it is established in the "Sahih": "*O Allah send Salah on Muhammad and on his wives and his descendants.*"[2] So then there is no proof for the one who particularises some of the Ahl Al-Bayt (prophetic household) without all Ahl Al-Bayt, and without all believers.

(The Salam on the Prophet (saw) and on other than him)

As Allah (Ta'ala) has ordered to send Salah and Salam on him, then some people said: "Verily the Salah on other than him is forbidden" and some of them including Abu Muhammad Al-Juwayni extended this and said: "One should not send Salam on other than him."

And this is not known from any of the ancient scholars and the majority of the Mutaakhir scholars rejected it, because the Salam on the other is legislated, and this is the Salam of Tahiyah that consist in sending Salam on the person that one meets and it is either obligatory or highly recommended (Mustahhab Muakkad), and there are two sayings from the scholars on this topic and they are the two sayings of Ahmad's Madhab And answering (the Salam) is an obligation by consensus either on every individual or on the community ('Ala Al-Kifayah). And the praying person says to complete his prayer: "May peace (Salam) be upon you, May peace (Salam) be upon you". Moreover the Prophet (saw) taught his companions when they visit graves to send Salam on them and recite: "*Peace be upon you, O people of the dwellings among believers and Muslims.*"[3]

Those who consider that the Salam is among his particularities do not forbid sending Salam on the person that is present, but they say that one should not

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[1] Al-Bukhari and Muslim.

[2] Al-Bukhari.

[3] Muslim.

send Salam on the absent and they view that the Salam on him while he is absent is among his particularities, and this (saying) is weak, but the order and the obligation to do it is among his particularities as in the Tashahhud, there is no Salam on any specific person but on him, and likewise when entering the mosque and exiting it. And this emphasizes the fact that sending Salam and Salah on him are both obligatory in the prayer and other than it.

As for other people, then it (sending Salam) is not obligatory except for the Salam of Tahiyah that occurs when meeting because it is stresses upon action (Muakkad) by agreement (of scholars). Is it obligatory or recommended (Mustahhab)? There are two famous sayings in Ahmad's Madhab and others. And what the religious texts indicate is that it is obligatory, Muslim narrated in his "Sahih" from him (saw) that he said: "*Five things are obligatory on a Muslim concerning his Muslim brother: he should send Salam on him when he meets him, he should visit him when he is ill, he should bide farewell to him (meaning he should pray his funeral prayer and follow his funeral procession) when he dies, and he should accept his invitation*" and it has been narrated: "*and he should invoke for mercy on him when he sneezes*."[1]

And the majority of jurists declared that accepting the invitation (of a Muslim) is compulsory, and the funeral prayer is an obligation on the community ('Ala Al-Kifayah) by their consensus, and the Salam when meeting is of greater importance than accepting the invitation and likewise visiting the sick. And the evil that results from not sending Salam on a person when one meets him and by not visiting him when he is sick is greater than what results from not accepting his invitation. And sending Salam is easier than accepting the invitation and visiting the sick, and these topics are detailed in other places.

The aim here is to show that the Salam of Tahiyah that occurs when meeting a living person and after the death when visiting the grave of a Muslim is legislated in the case of every Muslim. Salam should be sent on every living person one meets and on every person whose grave one visits.

And the Sahabah, may Allah's pleasure be on them, knew that this Salam send on him beside his grave about which he said: "*No one sends Salam on me except that Allah returns me my soul so I can return him the Salam*"[2] is not among his particularities nor does he have any superiority in this on others, rather it is legislated for the case of every Muslim living or dead. And every believer returns the Salam on the one who sends Salam on him, and this is not intended by itself,

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[1] Muslim.

[2] Dawud, also Ahmad, At-Tabarani in "Al-Awsat" and Al-Bayhaqi. The Hadith is Hasan (good level), see "As-Sahihah" n°2266 and "Talkhis al-Habir" vol 2 p 267.

but when one meets someone he sends Salam on him, and likewise when he visits the grave of someone, he sends Salam on the dead, and it is not that one overburdens himself to cross great distances and to meet someone for this purpose only.

And the Salam on him (the Prophet (saw)) in the prayer and when entering the mosque and exiting it, this is among his particularities. It is from the Salam that Allah ordered in the Qur'an, (and He ordered us) to send Salam on him. And the author (of this Salam), Allah will send Salam on him ten times like He sends Salah on him ten times if he sends Salah on him once. And this is the legislated, ordered, the best, the most beneficial and the most complete, the one that contains no means to evil.

And this effort (the Salam beside his grave), he is not particular in it nor great distances are ordered to be crossed for this purpose only, rather having the intention of sending Salah and Salam and invocation (beside the grave) amounts to take it as a place of 'Id. And the Prophet (saw) certainly said: "*Do not take my house as a place of 'Id*"[1]

This is why the action propagated among Sahabah- the rightly-guided caliphs and the first forerunners (As-Sabiqun Al-Awalun) from the Muhajirs and Ansar- was that they would enter his mosque and send Salah on him in the prayer and send Salam on him as Allah and His Messenger ordered them, and they would invoke for themselves in the prayer with the legislated invocation they wished, as it is mentioned in the "Sahih" from the Hadith of ibn Mas'ud that when he taught him the Tashahhud, he said: "*Then one should choose after this the invocation that pleases him most*."[2]

And they would not go to the grave neither inside the chamber nor outside it, neither for invocation nor for Salah nor for Salam nor for any other from his rights that are ordered to be performed in any place, so what about intending it (the grave) for the fulfilment of their needs as people of polytheism and innovation do? Indeed this was not known in the first three generations neither beside his grave nor beside other graves, neither in the era of the Sahabah nor that of the Tabi'is nor that of their followers.

And these issues, if the people of faith and knowledge ponder on them, the religion of Islam will be known in these issues. And the distinction between

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[1] AbdurRazaq and it is Mursal (the Sahabi is omitted and the Tabi'i narrates directly from the Prophet (saw))

[2] Muslim.

those who know Tawhid, the Sunnah and Faith and those who ignore these issues will become apparent.

It has been clarified that the rightly-guided caliphs and the majority of the Sahabah would enter the mosque and send Salah in it on the Prophet (saw) and they would not send Salam on him when going out of Madinah and when returning from a travel, rather they would enter the mosque and pray in it and send Salam on the Prophet (saw) and they would not go to the grave, and the aim of some was (the Salam) of Tahiyah.

Chapter

(The recommendation of sending Salam on the Prophet (saw) when entering the mosque)

Also it is recommended for every person who enters the mosque to send Salam on the Prophet (saw) and to say: "*When one of you enters the mosque, he should recite: "In the name of Allah, and peace (Salam) be upon the Messenger of Allah, O Allah forgive my sins and open for me the gates of Your mercy*" and likewise it is recommended to say when exiting: "*In the name of Allah, and peace be upon the Messenger of Allah, O Allah forgive my sins and open for me the gates of Your bounty*."[1]

And this Salam recited whenever one enters the mosque suffices from sending Salam on him beside the grave, and it is among his particularities and contains no means to evil, and it is also recited in the prayer, so they should send Salah and Salam on him in the prayer, and they should send Salah on him when they hear the call to prayer, and they should ask the Wasilah for him as Muslim narrated in his "Sahih" from 'Abdullah ibn 'Amr ibn Al-'As that he said: "The Messenger of Allah (saw) said: "*When you hear the caller to prayer (Muazzin), repeat what he is saying, then send Salah on me, for indeed he who recites Salah on me once, Allah will say Salah on him ten times, then ask Allah to grant me the Wasilah, as it is a rank in paradise which is not suitable except for one of the servants of Allah, and I hope that I will be this servant, so he who asks the Wasilah for me, (my) intercession will become permissible for him on the day on resurrection.*"

And they knew that the recommended Salam beside his noble grave is the Salam of Tahiyah that occurs when meeting, and it is recommended in the same manner beside the grave of every Muslim and when meeting him, and he is

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[1] It has been narrated by Ahmad and ibn Majah. T: Shaykh Albani graded it as authentic in his "Sahih Sunnan ibn Majah" n°625.

equivalent to others in this as he said: "*No one sends Salam on me except that Allah returns me my soul so I can return him the Salam.*"[1]

And he said: "*There is no person who comes to the grave of a person he knew in this world and he sends Salam on him except that he recognises him and returns him the Salam.*"[2]

And he would recite when he visited graves: "*Peace be upon you, O people of the dwellings among believers and Muslims. Verily we shall, when Allah wills, be joining you. You are our predecessors and we will be following you. We ask Allah to grant us and you security.*" And he would teach his companions to recite this when they visit graves: "*Peace be upon you, O people of the dwellings among believers and Muslims.*"[3]

And sending Salam on him in the prayer is better than sending Salam on him beside his grave, and it is among his particularities and it is ordered. And Allah sends Salam on its author in the same manner as He sends Salah on the one who sends Salah on him, and indeed whoever sends Salah on him once, Allah will send Salah on him ten times, and whoever sends Salam on him once, Allah will send Salam on him ten times.

And their aims (of sending Salah on him) are reached by sending Salam and Salah on him in the mosque and in other than the mosque, so their remains no benefit for them in going to the grave neither (there is any benefit for him (saw)), contrary to the fact of going to the mosque of Quba. Indeed they would go there every Saturday and pray in it in imitation of him (saw), as the prayer in it is equal to a 'Umrah, and they would join this to the Friday prayer in his mosque, as one of these matter does not suffice from the other, rather more reward occurs by this.

And likewise when the person goes out to visit Al-Baqi' and the people of Uhud as the Prophet (saw) would visit them and invoke for them, then this constitutes a good action, because it contains benefits and there is no means to evil in it. And they would not invoke for them (people of Al-Baqi' and Uhud) in every prayer so one could say: this suffices from (visiting their graves).

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[1] Abu Dawud, also Ahmad, At-Tabarani in "Al-Awsat" and Al-Bayhaqi. The Hadith is Hasan (good level), see "As-Sahihah" n°2266 and "Talkhis al-Habir" vol 2 p 267.

[2] T: See Annex n°3 for details where similar narrations have been declared weak.

[3] Muslim.

(The Madhab of ibn 'Umar, may Allah be pleased with them both, in following the relics (Athar) of the Prophet (saw) is weak)

And despite this, it has been narrated from Malik the forbiddance of taking this as a Sunnah, and he did not take in this from the action of ibn 'Umar in the same way as he did not take from his action of touching the sitting place of the Minbar, nor from the recommendation of seeking the places in which he (saw) prayed because the time of prayer reached him in these places, and Ibn 'Umar would desire to seek these places in order to pray in them.

Moreover the majority of the Sahabah did not consider this as recommended, rather they would favour what he (saw) would do and it is to pray wherever the time prayer reaches him. And 'Umar ibn Al-Khattab would forbid to seek these places to pray in them and he said: "The people before you were destroyed only because of this, indeed they used to take the relics (Athar) of their Prophets as places of worship (mosques), when the time of prayer reaches someone in the places (in which the Prophet (saw) prayed) then he should pray there else he should leave."[1]

So 'Umar ibn Al-Khattab ordered them to do what is in conformity with the Sunnah the Messenger of Allah (saw) legislated for them. And 'Umar ibn Al-Khattab, may Allah be pleased with him, is among the rightly-guided caliphs whose Sunnah we have been ordered to follow, and he possesses with Abu Bakr the particularity of the order to be taken as examples as he (saw) said: "*Take these two after me as examples: Abu Bakr and 'Umar.*"[2] And the order to take them as an example (Iqtida) is stronger than the order to follow their Sunnah as we have detailed in other places.

And likewise it is narrated from Malik that he disapproved of going to Bayt Al-Maqdis fearing that the travel to it would become a Sunnah. He indeed disliked it when a specific time was appointed for it like the time of Hajj in which groups go to it, because the Prophet (saw) did not appoint (a specific time) neither for Quba nor for the graves of martyrs and people of Al-Baqi' and others as he appointed a specific time for Hajj and for the Friday prayer and for the 'Id. So the distinction between these two things is obligatory.

Although he performed voluntary prayers in congregation many times for the night prayer and at time of Duha and others, he did not establish the congregation for voluntary prayers in a specific time as a Sunnah similar to (the

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[1] Narrated by Ibn Abi Shaybah and graded authentic by Al-Albani in "Tahzir As-Sajid" p 93.

[2] Narrated by Al-Lalika'i in "Sharh Usul Al-I'tiqad" and it is a Hasan Hadith, see "As-Sahihah" n°1233.

congregation for) the five prayers, and for the prayer of the eclipse, of the two 'Id and of Friday.

As for going to his grave for sending Salam on him, then they are made sufficient from it by sending Salam on him in the prayer and when entering the mosque and exiting it. And going time after time after the prayer to the grave is a mean to make it as a place of 'Id and as an Idol, and they have been prohibited from this.

Chapter

(The guidance of 'Umar, 'Uthman and Al-Walid ibn Abdul Malik in extending the prophetic mosque)

And he (saw) was buried in the chamber of 'A'ishah, and the chamber of 'A'ishah and all the chambers of his wives were located towards the eastern side of the mosque and at its front, but they were not incorporated within the mosque, so one could exit the chamber to (go to) the mosque. But in the caliphate of Al-Walid the mosque was enlarged and he would love to build mosques, he extended the mosque of Al-Haram, the mosque of Damascus and others. So he ordered his deputy 'Umar ibn 'Abdul 'Aziz to buy the chambers from their owners who inherited them from the wives of the Prophet (saw) and to add them in the mosque. So at that time the chambers became incorporated within the mosque, and this happened after the death of the Sahabah, after the death of ibn 'Umar, ibn 'Abbas, Abu Sa'id Al-Khudri and after the death of 'A'ishah, rather after the death of almost all Sahabah, and none of them remained in Madinah, and it has been narrated that Sa'id ibn Al-Musayyab disapproved of it.

And a lot of Sahabah and Tabi'is objected to what 'Uthman, may Allah be pleased with him, did in building the mosque with stones, gypsum and ornaments so they would have objected much more to what Al-Walid did. As for 'Umar, may Allah be pleased with him, he enlarged it but built it with its precedent components from bricks, its pillars were palm trunks and its roof was made with palm branches. And it is not narrated that anyone criticised the action of 'Umar, and dispute only occurred about what 'Uthman and Al-Walid did.

And he who desired to send Salam on him during the era of the Sahabah, may Allah be pleased with them, would come to him (saw) from the western side of chamber and send Salam on him either facing the chamber or facing the Qiblah, and now it is possible to come from the side of the Qiblah. This is why the majority of scholars would favour to face the chamber and send Salam on him and some of them said: rather one should face the Qiblah and send Salam on him like the saying of Abu Hanifah.

And indeed Al-Walid ibn Abdul Malik became ruler after the death of his father Abdul Malik eighty and some years after the Hijrah, and all of these (great) Sahabah had passed away, and almost all the Sahabah in different lands had passed away and very few remained in different lands like Anas ibn Malik in Basrah as he died during the caliphate of Al-Walid after ninety and some years after (the Hijrah). And Jabir ibn 'Abdullah died in the year seventy eight in Madinah and he was the last of those who passed away here. And Al-Walid incorporated the chamber a long period after this approximately ten years (after the death of Jabir ibn 'Abdullah) and the extension of the mosque occurred after the death of Jabir and indeed none of the Sahabah remained (at this time) in Madinah.

As for 'Uthman ibn 'Affan, may Allah be pleased with him, he extended the mosque while a lot of Sahabah were present, and he did not incorporate anything from the chamber, rather he left the prophetic chamber as it was outside the mosque and attached to it at its eastern side, as it was during the era of the Prophet (saw), Abu Bakr and 'Umar. And 'A'ishah was residing in it and she did not stop being there until the end of Mu'awiyah's caliphate, and she passed away after the death of Al-Hasan ibn 'Ali.

And Al-Hasan sought her permission to be buried in the chamber and she gave him permission, but other people objected to it and thought that as 'Uthman, may Allah be pleased with him, was not buried in the chamber, then no one should be buried there, and controversy was close to take place. And when death came close to 'A'ishah, may Allah be pleased with her, she left the bequest to be buried with her companions (the wives of the Prophet (saw)) in Al-Baqi' and she was not buried there, and she did this out of humility so not to be considered noble because of being with him (saw).

This is why only the Tabi'is like Sa'id ibn Al-Musayyab and people similar to him spoke about the action of Al-Walid whether it is permissible or objectionable. And Sa'id was among the most noble of the Tabi'is, and Ahmad ibn Hambal was asked: "Who is the better among the Tabi'is?" and he answered: "Sa'id ibn Al-Musayyab" and it was asked to him: "Is it not 'Alqamah or Al-Aswad?" he replied: "Sa'id Al-Musayyab."

And 'Alqamah and Al-Aswad had indeed both died before this from a period of time and after this time it was incorporated within the mosque. And the mosque had his nobility before the incorporation of the chamber in it, and the nobility of the mosque was due to the fact that the Prophet (saw) built it for himself and for the believers in order to pray in it and also that the believers pray in it until the Day of Judgment, so it became noble because of him building it.

I say: Malik said: "It has reached me that Jibril is the one who set its Qiblah for the Prophet (saw), and that it was the one in which he desired to pray the Friday prayer and the congregational prayer until he died, and he did not pray at all the Friday prayer in other than it neither in travel nor in his residing place. As for the congregational prayer, he used to pray it wherever the time of prayer reached him.

(Chapter)

(The reality of following the Prophet (saw))

And we have been ordered to follow him (saw), and this consist in attesting the truthfulness of everything he narrates and in obeying him in everything he declares compulsory or orders to do, and faith is not complete except with these two. And from this is to imitate him in his actions that he legislated for us to imitate, and what he did as being obligatory or recommended or permissible, then we should do them as being obligatory or recommended or permissible, and this is the Madhab of all the scholars, except for actions in which it is proven that he is particularised with.

And when he intended an action of worship in a place then it is legislated for us to seek this action of worship in this place, so when he intended to travel to Makkah and he intended worship in the mosque of Al-Haram and the prayer in it, the Tawaf around it and between Safa and Marwah, and the ascension on Safa and Marwah, the station in 'Arafah and in Mash'ar Al-Haram, the Ramiy (throwing stones) of Jimar[1] and halting for invocation at the first two Jamrah without the last one that is the Jamrah of Al-'Aqabah, and all of this is legislated for us either obligatory or recommended.

And he did not go in Makkah except to the mosque of Al-Haram, he did not go to the cavern in which he stayed during the travel of Hijrah and he did not ascend to the cavern of Hira in which he would seclude himself to worship (Allah alone according to the way of Ibrahim) before the revelation came to him, and this was an action of worship for people of Makkah and it has been said that Abdul Muttalib established this as a recommended action for them.

And he (saw) prayed two Rak'as after the Tawaf, and he did not pray anything after the Tawaf between Safa and Marwah, and when he entered the mosque of Al-Haram he started with the Tawaf of the House and the Tawaf was for Tahiyah Al-Masjid (salutation of the mosque) and he did not pray Tahiyah before it as it is prayed in all mosques. And he started with the Jamrah of Al-'Aqabah when he

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[1] Pillars for stoning, its singular is Jamrah.

came to Mina and this constitutes worship, and then he slaughtered his sacrificial animal then he shaved his head then he performed Tawaf of the House.

This is why the Sunnah is that people coming to Mina should perform Ramiy then slaughter, and the Ramiy for them is to the level of the 'Id prayer for others, and there is no 'Id prayer in Mina nor Friday prayer, neither there nor in 'Arafah as the Prophet (saw) did not perform the prayer of 'Id in these two places nor did he pray the Friday prayer on the day of 'Arafah, and he would not perform the Friday or 'Id prayer in his travels.

Hence almost all scholars are on the view that the Friday prayer is not to be performed in travel, and there is no difference about this except a Shaz difference. And the majority of scholars are on the view that the 'Id prayer also should be performed where Friday prayer is performed as the Prophet (saw) did not perform the 'Id prayer in travel, and he would only perform the 'Id prayer in Madinah and there would be only one congregation for 'Id in his era and nobody was praying the 'Id alone. And this is the saying of the majority of scholars and there is a famous dispute about this, and this is why the Muslims perform Ramiy at Mina then they slaughter the ritual sacrifice following his Sunnah (saw).

And what he did with the intention of getting close (to Allah) constitutes worship that should be done to get closeness (to Allah), and what he turned away from and did not perform with the presence of the cause leading to it, then it is not an action of worship nor a recommended action, and what he did as a permissible action without any intention of worship in it then it is a permissible action (for us).

And among scholars some desired to resemble him in this in appearance as ibn 'Umar would do and the majority of them said: this would only constitute imitation (of the Prophet (saw)) if we intend what he intended, and as for resembling him in appearance without sharing his purpose and intention, then this would not constitute imitation (of him (saw)), so what he did without the intention of worship, then it should not be done with the intention of worship because this does not constitute imitation (of him) rather opposition (to him).

(Chapter)

It is established in the "Sahih" that he would pray wherever (the time of) prayer reached him[1].

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[1] Al-Bukhari and Muslim narrated: "*The earth has been made a mosque and a mean of purification for me, and wherever the prayer reaches a person of my community then he should pray…*" and Ahmad narrated: "*The earth has been made a mosque and a mean of purification for me, and wherever the prayer*

And it is established in the "Sahih" that he said to Abu Zarr when he asked him which mosque was build first: "*The mosque of Al-Haram then the mosque of Al-Aqsa furthermore wherever the time of prayer reaches you, then pray as it is a mosque for you*" and it is narrated in the "Sahih": "*because there is virtue in it*".

He when the prayer reaches him and his companions in a place and they leave the prayer there and go to another place because of the presence of relics (Athar) of some Prophets there, then they have opposed the Sunnah.

And it is reported from 'Umar ibn Al-Khattab, may Allah be pleased with him, that some people were seeking places in which the Prophet (saw) prayed and he asked: "What is this?" they answered: "This is a place in which the Messenger of Allah (saw) prayed" and he said: "And the place in which the Messenger of Allah prayed, do you want to take the relics of your Prophets as places of worship (mosques)? Banu Isra'il were only destroyed because of similar things. When the time of prayer reaches someone in the places (in which the Prophet (saw) prayed) then he should pray there else he should leave."

As for his noble mosque, as the prayer in it is more rewarded then (seeking it) is recommended, and how should it not be sought when he said: "*The prayer in this mosque of mine is better than thousand prayers in other mosques except for the mosque of Al-Haram.*"[1]

And he said: "*The saddles of camels are not bounded (meaning one should not travel) except to three mosques: The mosque of Al-Haram, this mosque of mine and the mosque of Al-Aqsa*"[2]

(The nobility of the Prophetic mosque was established before the incorporation of his grave in it)

And this nobility is established for it before the chamber got incorporated within it, rather the people praying in it at that time were better than those who will pray in it until the day of Judgment, and it is not permissible to believe that it became more noble after the incorporation of the mosque than what it was before in his life or in the life of the rightly-guided caliphs.

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reaches me I wipe myself with it (earth) and pray" and Hafiz ibn Hajar graded the narration of Imam Ahmad as Hasan.

[1] Al-Bukhari and Muslim.

[2] Al-Bukhari and Muslim

Rather if its nobility was to changes with (the change of) era and people, then his era and the era of the rightly-guided caliphs are better, and these people are the best, and the mosque at this time before the entry of the chamber in it was better if these matters were to change and if they do not change then there is no difference (in the nobility), and in both cases it is not permissible to believe that it became more noble than what it was before the incorporation of the chamber in it, and they did not intend to incorporate the chamber in it but only intended to enlarge it by entering the chambers of the Prophet's wives, so the chamber were incorporated in it out of necessity with the disapproval of some of the Salaf.

The aim here is to show that all mosques build for Allah, their nobility results from the worship in it of Allah alone without any partners ascribed to Him, and from the Prophets and saints that worshiped Allah in them, and for them building it for this purpose as He (Ta'ala) said: "**Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to purify themselves. And Allah loves those who purify themselves**." (At-Tawbah 9 : 108)

And Allah (Ta'ala) said: "**Then is one who laid the foundation of his building on righteousness (with fear) from Allah and (seeking) His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people**." (At-Tawbah 9 : 109)

(The reasons of difference in excellence of righteous deeds)

And the deeds are different in excellence according to the intention of their authors, and to their obedience to Allah (Ta'ala) and to the faith that resides in their hearts as it is established in the "Sahih" that the Prophet (saw) said: "*Verily Allah does not look at your appearances and at your wealth, He only looks at your hearts and at your actions*."[1]

And by this they are rewarded and by leaving what Allah made obligatory on them they are punished, and by this the hardships of the world and the hereafter are removed from them, and whatever calamity afflicts them is because of their sins. Allah (Ta'ala) said: "**(And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves**."" (Al-Isra 17 : 7)

And He (Ta'ala) said: "**Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself**." (An-Nisa 4 : 79)

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[1] Muslim.

The scholars said: “Whatever reaches you from aid, sustenance and security then it is from the favours of Allah on you, and whatever of calamity afflicts you then it is because of your sins” as He (Ta’ala) said: “**And whatever calamity afflicts you, it is because of what your hands have earned. And He pardons much**.” (Ash-Shura 42 : 30)

And in the same way they all agree that worship should only be for Allah alone, and trust (Tawakkul) should only be for Allah alone and religious fear (Khashiyah) and piety should only be for Allah alone.

(Chapter)

(Among the rights of the Prophet (saw))

And the Messenger (saw) has rights that none of his community shares with him like the obligation to obey him in everything he makes compulsory and orders. Allah (Ta’ala) said: “**He who obeys the Messenger (Muhammad (saw)), has indeed obeyed Allah**.” (An-Nisa 4 : 80)

And He (Ta’ala) said: “**We sent no Messenger, but to be obeyed by Allah's Leave**.” (An-Nisa 4 : 64)

This is why pledging allegiance to him is pledging allegiance to Allah as He (Ta’ala) said: “**Verily, those who pledge allegiance to you (O Muhammad (saw)) they are actually pledging allegiance to Allah**.” (Al-Fath 48 : 10) And they indeed took oath to obey him in Jihad and not to run away even if they die. And this obedience to him constitutes obedience to Allah.

And it is incumbent on us to make the Messenger more beloved to us than our souls, our fathers, our children, our family and our wealth as it is narrated in the authentic Hadith from the Prophet (saw) that he said: “*By the One who possesses my soul in His Hand, none of you will truly believe until I become more beloved to him than his parents, his children and the entire people*.” It is narrated by Al-Bukhari and Muslim, and in the words of Muslim: “And *his family and his wealth.*”

And it is narrated in Al-Bukhari from ‘Abdullah ibn Hisham that he said: “We were with the Prophet (saw) while he was holding the hand of ‘Umar ibn Al-Khattab, and ‘Umar said to him: “O Messenger of Allah, you are certainly more beloved to me than anything except than my soul!” and the Prophet (saw) said: “*No (you will not reach complete faith) ,by the One who possesses my soul in His Hand, until I am more beloved to you than your soul*” and ‘Umar said to him: “Verily now by Allah you are certainly more beloved to me than my soul” and the Prophet (saw) said: “*Now O ‘Umar (you have reached complete faith)*.”

And indeed Allah said: "**Say : "If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight … are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the defiantly disobedient people.""** (At-Tawbah 9 : 24)

And verily He (Ta'ala) said: "**The Prophet is closer to the believers than their own souls**." (Al-Ahzab 33 : 6)

And it is narrated in the two "Sahih" from him (saw) that he said: "*I am closer to every believer than his own soul*."[1]

(The delight of faith is not attained except by following the path of the Prophet (saw))

And this is because there is no deliverance for anybody from the punishment of Allah nor any mean to reach Allah's mercy except by the intermediary of the Messenger with faith in him and love of him and allegiance to him and obedience to him, and he is the one by whom Allah saves the person from the punishment of this world and the hereafter and the cause that makes the person attain the good of this world and the hereafter.

And the greatest favour and most beneficial is the favour of faith, and it is not obtained except by (following) him (saw), and he is more advising and more beneficial to everybody than his own soul and his wealth, and verily he is the one by whom Allah takes the person from darkness to light, and there is no way to Allah except by him. As for the soul wealth and family of a person, then they will not profit him in front of Allah.

And he is the one who invites the creation to Allah by Allah's leave as He (Ta'ala) said: "**O Prophet (Muhammad (saw))! Verily, We have sent you as a witness, and a bearer of glad tidings, and a warner, and as one who invites to Allah by His leave, and as a lamp spreading light**." (Al-Ahzab 33 : 35-36)

And his opponent invite to other than Allah without Allah's leave and he who follows the Messenger (saw) then he only invites unto Allah and His Messenger. And His saying: "**by His leave**" means by His order and with the knowledge He revealed him as He (Ta'ala) said: "**Say (O Muhammad (saw)): "This is my way; I**

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[1] These words are that of Muslim. Al-Bukhari narrates with the words: "*I am closer to the believers than their own souls.*"

invite unto Allah with sure knowledge, I and whoever follows me." (Yusuf 12 : 108)

So he who follows the Messenger invites unto Allah with sure knowledge, meaning he invites unto Him with prove and knowledge from what is revealed from Allah contrary to the one who enjoins what he does not know or what was not revealed, as He (Ta'ala) said: "**And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge and for evil-doers there is no helper**." (Al-Hajj 22 : 71)

And everything that Allah declared obligatory or recommended from his rights (saw), then it is not specific to his chamber neither inside it nor outside it, rather it is to be performed in every place he legislated. And performing any action from his rights like faith in him, love of him, allegiance to him, transmitting knowledge from him, and Jihad upon what he came with, befriending his allies, manifesting animosity towards his enemies, and sending Salah and Salam on him, and everything that Allah loves and by which one can get close to Him, then nothing from this is more virtuous beside his chamber than far away from the chamber, neither sending Salah and Salam on him nor any other from his rights.

Rather he (saw) truly forbade taking his chamber as a place of 'Id and he forbade seeking his house to particularise anything from these actions, he who intends or believes that performing any of these actions is more virtuous beside his grave, then he has opposed him (saw). And this is among what is legislated like faith in him, bearing witness that he is the Messenger of Allah and sending Salah and Salam on him.

As for what Allah did not legislate and for which He did not send down any authority, rather he (saw) forbade it like the invocation to other than Allah and their worship of the entire creation, the angels, the Prophets and other than them, the Hajj to the created people and to their graves, then these things are only enjoined by those who do not have any knowledge nor any revelation send down from Allah, and they are establishing those they worship beside Allah as rivals (unto Him), (rivals) for which Allah did not send down any authority and they (rivals) do not possess any knowledge of it or (these rivals) are from their categories (meaning unjust people who called to their worship).

And indeed Allah separated between His right and the right of the Messenger like for instance in his Saying: "**And whosoever obeys Allah and His Messenger (saw), fears Allah, and shows piety (to Him)**." (An-Nur 24 : 52) So the obedience is due to Allah and to the Messenger, and the religious fear (Khashiyah) is due to Allah alone, and Taqwah (manifestation of piety) is for Allah alone, none of the

creation is feared and none of the creation is shown any piety neither a king nor a Prophet nor other than them.

He (Ta'ala) said: "**And Allah has said : "(O Mankind) do not take for yourselves two deities (in worship). He is but one God, so fear only Me. To Him belongs all that is in the heavens and (all that is in) the earth and to Him is (due) worship constantly. Will you then fear any other than Allah?**"" (An-Nahl 16 : 51-52)

And He (Ta'ala) said: "**The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give Zakah and do not fear except Allah , for it is expected that those will be of the (rightly) guided.**" (At-Tawbah 9 : 18)

And He (Ta'ala) said: "**Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price**." (Al-Maidah 5 : 44)

And in the same way the two categories (of rights) are separated in His saying (Ta'ala): "**Would that they were contented with what Allah and His Messenger (Saw) gave them and had said: "Allah is Sufficient for us. Allah will give us of His Bounty, and (also) His Messenger (from alms, etc.), we are desirous toward Allah" (it would have been better for them).**" (At-Tawbah 9 : 59)

About the action of giving, He said: "**Allah and His Messenger (saw) gave them**" because the Messenger is the intermediary between us and Allah in transmitting His command, His prohibition, His declaring (something) to be licit or illicit, His promise and His threat. So the licit (Halal) is what Allah and His Messenger declared to be licit, and the illicit (Haram) is what Allah and His Messenger declared to be illicit, and the religion is what Allah and His Messenger have legislated. He (Ta'ala) said: "**And whatsoever the Messenger (Muhammad (saw)) gives you, take it, and whatsoever he forbids you, abstain (from it)**." (Al-Hashr 59 : 7)

This is why He (Ta'ala) said: "**If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah"**" (At-Tawbah 9 : 59) and He did not add "And the Messenger (is sufficient for us)" because surely Allah only is sufficient for the entirety of His believing servants as He (Ta'ala) said: "**O Prophet (Muhammad (saw))! Allah is sufficient for you and the believers who follow you.**" (Al-Anfal 8 : 64) meaning He is sufficient for you and sufficient for the believers who follow you.

And He (Ta'ala) said: "**Verily, my Wali (Protector, Supporter, and Helper, etc.) is Allah Who has revealed the Book (the Qur'an), and He protects (supports**

and helps) the righteous." (Al-A'raf 7 : 196) and He mentioned this after His saying: "**Verily, those you (polytheists) invoke besides Allah are servants like you**" until His saying : "**Say (O Muhammad (saw)): "Call your (so-called) partners (of Allah) and then plot against me, and give me no respite! Verily, my Wali (Protector, Supporter, and Helper, etc.) is Allah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous.**" (Al-A'raf 7 : 194-196)

And it has been narrated from ibn 'Abbas that he said: "These (righteous) are those who do not give equals to Allah so He protects them and assists them and the enmity of those who show animosity to them will not harm them, as He (Ta'ala) said: "**Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allah) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)**." (Ghafir 40 : 51)

Then He (Ta'ala) informed of what He ordered them: "**Allah will give us of His bounty, and (so will) His Messenger; indeed, we have Raghbah (religious longing) towards Allah.**" (At-Tawbah 9 : 59) So He ordered them to have Raghbah (religious desire or longing) for Allah only as He (Ta'ala) said: "**So when you have finished (your duties), then stand up (for worship). And to your Lord direct (your) Raghbah (religious longing)**." (Ash-Sharh 94 : 7-8)

And this is because the creation does not possess any benefit or harm for the creation, and this is common to all the people of the heaven and the earth.

He (Ta'ala) said: "**Say (O Muhammad (saw)): "Invoke those besides Him whom you pretend (to be gods). They have neither the power to remove the adversity from you nor even to shift it from you to another person." Those whom they invoke desire (for themselves) means of access (Al-Wasilah) to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!**" (Al-Isra 17 : 56-57)

A group among the Salaf, ibn 'Abbas and others said: "This verse concerns those who worshiped the angels, the Prophets like the Messiah (Jesus) and 'Uzayr."

And 'Abdullah ibn Mas'ud said: "A group of humans used to worship a group of Jinns, and the Jinns became Muslim and those (humans) carried on worshiping them."[1]

[1] Al-Bukhari.

So the verse includes every person who invokes besides Allah anyone who is a saint in the sight of Allah among angels, humans and Jinns.

He (Ta'ala) said: those you invoke "**they have neither the power to remove the adversity from you nor even to shift it from you to another person." Those whom they invoke desire (for themselves) means of access (Al-Wasilah) to their Lord (Allah), as to which of them should be the nearest and they hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!**" (Al-Isra 17 : 56-57)

Abu Muhammad 'Abdul Haqq ibn 'Atiyah said in his "Tafsir": "Allah (Ta'ala) informed us that these worshiped ones seek to get close to Him, to get near to Him, and this is the reality of their state. And the article in "**their Lord**" is for those who desire (means of access) or for both (meaning also for those who invoke), and "**Al-Wasilah**" is the closeness and the cause that makes reach the objective, and the intermediation of a person when one seeks to obtain and reach any matter, and from this is the saying of the Prophet (saw): "*He who asks the Wasilah for me*" until end of Hadith."

And all scholars of Tafsir mentioned similarly except that he excelled over others and said: "**as to which of them**" is Ibtida and its Khabar is "**should be the nearest**" and "**Those**" refers to the worshiped ones and it is Ibtida, and its Khabar is "**desire**". And the article in "**they invoke**" refers to the disbelievers and in "desire" to the worshiped ones.[1] And the meaning is: their looking and

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[1] T: In Arabic there are mainly two types of sentences: the sentence beginning with a verb and that is called Jumlah Fi'liyah and the sentence beginning with a noun called Jumlah Ismiyah. The Jumlah Fi'liyah must have a subject and that can be separate subject like in the sentence "Qama Zaydun" meaning "Zayd stood", and the verb Qama with its subject Zaydun constitute the Jumlah Fi'liyah. Yet the subject of the verb can also be the article that is within the verb like in the example "Qama Zaydun thuma Jalasa" meaning "Zayd stood then sat" now the sentence "Jalasa" is in Arabic a sentence starting with a verb and its subject is the article "he" within it, so the grammatical construction will be that the verb Jalasa (sitting) with its subject the article within it "he" constitute the sentence "he sat". This is why in the example given by Ibn Taymiyah, the subject of the verb "desire" is the article within it "they" (Yabtaghuna) and this article being the subject refers to the worshiped ones.

As for the Jumlah Ismiyah, it first part is called the Mubtada or Ibdtida, and it is a noun and cannot be a verb, and the second part is called Khabar and it gives information about the Mubtada, so the Mubtada is the Mukhbar 'anhu (the one about which the information is given) and the Kahabr is Mukhbar bihi by which the information is given. The Khabar can be a noun like in the example "Zaydun Qaimun" meaning Zayd is standing, and in this sentence Zayd is the mubtada and the noun "Qaimun" is its Khabar. And the Khabar can also be a Jumlah Fi'liyah, meaning a sentence starting with a verb like in the example "Zaydun Qama" meaning Zayd stood, in this sentence the Mubtada is Zaydun and "Qama" is a sentence which verb is Qama and its subject is the article "he" within it, and the verb with its subject constitute a Jumlah Fi'liyah and this Jumlah Fi'liyah is the Khabar of the Mubtada Zayd. So in the example given by Ibn

endeavour after as to which of them should be the nearest. And this is similar to the saying of 'Umar ibn Al-Khattab, may Allah be pleased with him, in the Hadith about the banner at Khaybar: "People spent the night speculating as to which of them it would be given"[1], meaning they competed in seeking the nearness.

And he, may Allah have mercy on him, said: "And Az-Zajjaj went deficient in this place, so be aware of it." And he is correct in this, because Az-Zajjaj mentioned about his Saying "**as to which of them should be the nearest**" two explanations both extremely weak, and ibn Al-Jawzi and others mentioned this from him, and Al-Mahdawi, Al-Baghawi and others followed him. But ibn 'Atiyah was more knowledgeable than them in Arabic and Al-Ma'ani, and more informed about the school of Sibawayh and people of Basrah. So the mistake of Az-Zajaj, may Allah have mercy on him, is known despite his knowledge of Arabic, his high level, his cognisance in Al-Ma'ani and Al-Bayan[2], and these (scholars) have excellence and precedence in some matters in which they excel over ibn 'Atiyah, but he is more knowledgeable about the signification of words from the angle of Arabic even if they are more knowledgeable in other matters like narrations and others.

He (Subhanahu wa Ta'ala) has indeed clarified that the Messiah (Jesus), though he is a noble Messenger, he is a servant of Allah, and the one who worships him worshiped what cannot bring any benefit or harm. He (Ta'ala) said: "**Surely, they have disbelieved those who say: "Allah is the Messiah ('Isa (Jesus)), son of Maryam (Mary)." But the Messiah ('Isa (Jesus)) said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the wrongdoers there are no helpers. Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah). And if they cease not from what they say, verily, a painful**

Taymiyah "**Those**" is the mubtada and its Khabar is the Jumlah Fi'liyah "**desire**" (Yabtaghuna), the verb "desire" with its subject being the article "they" within it constitutes a Jumlah Fi'liyah and this sentence is the Khabar of the Mubtada "**Those**".

[1] Al-Bukhari and Muslim.

[2] T: In lexicon of Lane, the knowledge of Al-Ma'ani is the science whereby is known the manner of adapting the language to the requirements of the case. And the knowledge of Al-Bayan is the science that concerns comparisons, tropes and metonymies. In the book "Balaghah Al-Wadhiah", one can see that 'Ilm Al-Bayan concerns comparisons (Tashbih) and different kinds of metaphors (Majaz Haqiqi, Isti'arah, Majaz Mursal, Majaz 'Aqli, Kinayah), and 'Ilm Al-Ma'ani is different styles of expressing sentences like orders, prohibitions, interrogations, wishes, restrictions and others.

torment will befall the disbelievers among them. Will they not repent to Allah and ask His Forgiveness? For Allah is OftForgiving, Most Merciful. The Messiah ('Isa (Jesus)), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother (Maryam (Mary)) was a Siddiqah (i.e. she believed in the words of Allah and His Books). They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth). Say (O Muhammad (saw)): "How do you worship besides Allah something which does not possess any harm or benefit for you? But it is Allah Who is the AllHearer, AllKnower."" (Al-Maidah 5 : 72-76)

Allah has indeed ordered the best of creation to say that he does not possess for himself any harm or benefit, nor does he have any power to harm others or to bring them the right path. Allah has indeed said: "**Say (O Muhammad (saw)): "I possess no power to benefit or harm myself except as Allah wills.**" (A'raf 7 : 188)

And He said: "**Say (O Muhammad (saw)) "It is not in my power to cause you harm or to bring you to the right path." Say: "None can protect me from Allah nor can I find refuge except in Him. But conveyance (of the truth) from Allah and His Messages**" (Al-Jinn 72 : 21-23) meaning: none can protect me from Allah if I were to disobey Him as He (Ta'ala) said: "**Say: I fear, if I disobey my Lord, the torment of a mighty day.**" (Al-An'am 6 : 15) and "**nor can I find a refuge**" means a place of refuge where I can be secure, "**But conveyance (of the truth) from Allah and His Messages**" meaning none can protect me from Him except obeying Him in conveying to you what He has send me with, and by this the reward and security will be reached. And it has also been said: It is not in my power to cause you harm or to bring you to the right path, there is in my power only conveying what I was send with, and (verses) similar to this are many in the Qur'an.

So it has been made clear that the security from the punishment of Allah and reaching happiness only comes by obeying Him (Ta'ala) because of His saying: "**Why should Allah punish you if you have thanked (Him) and have believed in Him.**" (An-Nisa 4: 147)

And He (Ta'ala) said: "**Say (O Muhammad (saw) to the disbelievers): My lord pays attention to you only if you invoke Him.**"(Al-Furqan 25 : 77) meaning if you do not invoke Him as He as ordered, so you obey Him, worship Him, and obey His Messengers, He will not pay attention to you.

And this is the Wasilah (means of nearness) Allah (Ta'ala) ordered us to seek in His saying: "**O believers fear Allah and seek Al-Wasilah (means of nearness) to Him**" (Al-Maidah 5 : 35)

The Majority of scholars of Tafsir like ibn 'Abbas, Mujahid, 'Ata and Al-Fara said: "Al-Wasilah" means "nearness" (Al-Qurbah).

Qatadah said: "Get close to Allah with what pleases Him"

Abu 'Ubaydah said: "I did Tawassul towards him means I got close"

'AbdurRahman ibn Zayd said: "Make yourself loved to Allah"

And making oneself loved and getting close to him is by obeying His Messenger, so the faith in the Messenger and his obedience is the Wasilah of the creation towards Allah, and they have no other Wasilah by which they can get approach (Allah) at all except the faith in His Messenger and obedience to him. None of the creation has a Wasilah to Allah (Tabaraka wa Ta'ala) except by the mean of faith in this noble Messenger and obedience to him.

And this is what the person is ordered wherever he is and at every time, and whatever worship is particularised with a place like Hajj or with a specific time like fasting and (prayer) of Friday, then it should be done in its place and at his time.

(Chapter)

And the interior of the chamber by itself does not have any specificity in the religious law, so what about its external walls? (Nor any specificity) like actions of worship or anything among them, and the actions by which Allah's proximity is sought are better the furthest one is by agreement of Muslims.

And the mosque has been particularised with nobility during his life (saw) before the existence of the grave, so the nobility of his mosque was not because of this, and neither he (saw), nor any of the Sahabah or scholars of his community liked that one should neighbour the grave, remain constantly beside it, neither his noble grave nor any other grave, nor that one should seek to reside close to a grave, whatever grave it is, and residing in the Prophetic Madinah is better for the one who repeats actions of obedience to Allah and to His Messenger in it, as it was the case when people were ordered to perform Hijrah (emigration) towards it, and Hijrah towards it and residing there was better (than residing) in other places, including Makkah and others, rather it was obligatory and from

greatest obligations, and when Makkah was conquered the Prophet (saw) said: "*There is no Hijrah after the conquest (of Makkah) but there is Jihad and intention*"[1]

And those who were coming from Makkah or other places to emigrate and reside in Madinah were ordered to return to their cities, and they were not ordered to reside there, as would 'Umar ibn Al-Khattab, may Allah be pleased with him, order the people after the Hajj to return to their countries so they do not overburden the people of Makkah.[2]

And he would order a lot of his companions at the time of Hijrah to go to other places to govern them and for other reasons, and obedience to the Messenger and travelling to other than Madinah was better than residing next to him in Madinah when it was a place of Hijrah (Dar Al-Hijrah), so what after it (not being Dar Al-Hijrah)? As what benefits people is the obedience to Allah and to His Messenger, as for other than this, then no proximity or neighbourhood or anything else will benefit them, as it is proven in the authentic Hadith: "*O Fatimah daughter of Muhammad, I will not be sufficient for you in any way in front of Allah, O Safiyah aunt of Allah's Messenger, I will not be sufficient for you in any way in front of Allah, O 'Abbas uncle of Allah's Messenger, I will not be sufficient for you in any way in front of Allah.*"[3]

And he (saw) said: "*Verily the family of so and so are not my allies (friends), my ally is only the pious among believers.*"[4]

And he (saw) said: "*Verily my allies (friends) are the pious wherever they are and whoever they are.*"[5]

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[1] Al-Bukhari. Hafiz ibn Hajar said in "Fath" that the obligation of the Hijrah to Madinah has been dropped but for the one who becomes Muslim in Dar al-Kufr and it is possible for him to emigrate, then Hijrah is still obligatory for him.

[2] This is similar to the saying of the Prophet (saw) in Sahih Muslim: "*The Muhajir should stay three days after completing his rites.*"

[3] Al-Bukhari and Muslim.

[4] Al-Bukhari and Muslim. The words "the family of so and so (Fulan)" are not in "Sahih" but the words "*Verily the family of Abi*", and in Mustakhraj Abu Nu'aym there is the words: "*Verily the family of Abi Talib*", and in Sahih Muslim: "Verily *the family of Abi meaning so and so*".

[5] It is a Hasan Hadith narrated by Al-Bukhari in "Adab Al-Mufrad" and ibn Abi 'Asim in "As-Sunnah", see "Sahihah" n° 765.

Allah (Ta'ala) said: "**Truly, Allah defends those who believe.**"(Al-Hajj 22 : 38) and He (Tabaraka wa Ta'ala) is the One who defends the believers wherever they are, and Allah is the One who defends, and the cause (of this) is faith.

And the Prophet would say in his sermons: "*Whoever obeys Allah and His Messenger has indeed taken the right path, and whoever disobeys them then he has not harmed but himself, and he did not harm Allah in any way.*"[1]

He (Ta'ala) said: "**And whoso obey Allah and the Messenger (Muhammad (saw)), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (truthful people), the martyrs and the righteous. And how excellent these companions are!**" (An-Nisa 4 : 69)

(From the creeds of Jahiliyah (Ignorance before Islam))

As for what some people believe that the hardships are removed from the people of a country or a region because of the people buried there among Prophets and saints, as it is believed by some people that the hardships of the people of Baghdad are removed by three graves: Ahmad ibn Hambal, Bishr Al-Hafi and Mansur ibn 'Amar, and some people believe that hardships of people of Sham (Syria, Jordan, Palestine) are removed by the graves of Prophets like Khalil and others, may peace be upon them, and some believe that the hardships of the people of Egypt are removed by Nafisah and others, and from the people of Hijaz by the grave of the Prophet (saw), people of Al-Baqi' and others, then all of this is falsehood opposing the religion of Islam, contradicting the Book, the Sunnah and the consensus (of scholars).

And Bayt Al-Maqdis had many graves of Prophets and saints, but when they disobeyed the Prophets and opposed what Allah ordered them and His Messenger, then people overpowered them and killed them brutally, and the Prophets are dead, there duty is only to convey the clear message, and they indeed have conveyed their messages from their Lord, and likewise our Prophet (saw), and Allah (Ta'ala) said about him: "**Verily your duty is to convey (the message)**" (Shura 42 : 48) and He (Ta'ala) said: "**The Messenger's duty is only to convey (the message) clearly.**"(Nur 24 : 54)

Allah has taken the guarantee for everyone who obeys the Messenger that He will guide him and assist him, and he who opposes the order of the Messenger deserves the punishment and none can be sufficient for him in any way in front

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[1] Abu Dawud, Al-Bayhaqi from the way of Abd Rabihi from Abu 'Iyadh Al-Madni from ibn Mas'ud. It is weak as Abu 'Iyadh is Majhul (unknown) and Abd Rabihi ibn Abu Zayd is also Majhul.

of Allah, as said by the Prophet (saw) : "*O 'Abbas O uncle of Allah's Messenger, I will not be sufficient for you in any way in front of Allah, O Safiyah aunt of Allah's Messenger, I will not be sufficient for you in any way in front of Allah, O Fatimah daughter of Allah's Messenger, I will not be sufficient for you in any way in front of Allah.*"[1]

And he (saw) said to his close companions: "*(Beware) I should not meet anyone of you coming on the day of resurrection having the rope of a camel attached to his neck and saying: "O Messenger of Allah save me" and I would say: "I do not possess anything for you from Allah, I have indeed conveyed the message.*"[2]

(The causes of calamities are the sins)

And the people of Madinah were during the caliphate of Abu Bakr, 'Umar and a great part of the caliphate of 'Uthman is the best conditions in the matters of the world and the hereafter because of their adherence to the obedience to the Messenger (saw). Then they changed a little after the murder of 'Uthman, may Allah be pleased with him, and the Prophetic caliphate went away from them and it became under the authority of others, then they changed a little more and they faced the year of Al-Harrah with killings and lootings and other calamities they did not face before.

And those who did these (atrocities) to them, even if they were unjust and transgressors, they were not more unjust than those who oppressed considerably the Prophet (saw) and his companions. Allah has indeed said: "**(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)**."(Ale 'Imran 3 : 165) and the Prophet (saw) and the first forerunners (As-Sabiqun Al-Awalun) were buried in Madinah.

And likewise the people of Sham were in the beginning of Islam in happiness in the matters of the world and the religion, then turmoil happened and the kingdom went way from them, and then because of their sins they were overpowered by the hypocrites, heretics and Christians, and they (Christians) took control of Bayt Al-Maqdis and the grave of Al-Khalil, and they opened the construction that was on it and transformed it into a church. Then their religious practice (meaning that of Muslims) improved and Allah honoured with the victory over their enemies when they obeyed Allah and His Messenger and followed what was revealed to them from their Lord.

[1] Al-Bukhari and Muslim.

[2] Al-Bukhari and Muslim.

So the obedience to Allah and to His Messenger is the pillar (Qutb) of happiness and on it rests: "**And whoso obey Allah and the Messenger (Muhammad (saw)), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (truthful people), the martyrs and the righteous. And how excellent these companions are!**" (An-Nisa 4 : 69)

And the Prophet (saw) would say in his sermons: "*Whoever obeys Allah and His Messenger has indeed taken the right path, and whoever disobeys them then he has not harmed but himself, and he did not harm Allah in any way.*"[1]

And Makkah by itself does not remove hardships from its residents nor does it provide sustenance to them except by their obedience to Allah and His Messenger, as said by Al-Kahlil, may peace be upon him: "**O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salat (Iqamat-as-Salat), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may be grateful.**" (Ibrahim 14 : 37)

(The justice of Allah ('Azza wa Jalla))

And people during the period of Jahiliyah would honour the sanctity of Al-Haram, and they would perform Hajj to the House and perform its Tawaf, and they were better than other polytheists, and Allah does not do an atom's weight of injustice, and they would respect what other would not respect, and they would give what others would not give because of their adhering more to the religion of Ibrahim than others would adhere to it, and in Islam their reward was according to their nobility, and if they were behaving more badly than others then their retribution was according to their evildoings.

So the mosques and the Masha'ir (holy places), their nobility only benefits those who act in obedience to Allah ('Azza wa Jalla) in them, else the places by themselves do not bring any reward nor punishment, the reward and the punishment is only because of prescribed and forbidden actions.

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[1] Abu Dawud, Al-Bayhaqi from the way of Abd Rabihi from Abu 'Iyadh Al-Madni from ibn Mas'ud. It is weak as Abu 'Iyadh is Majhul (unknown) and Abd Rabihi ibn Abu Zayd is also Majhul.

(Only the actions of a person make him saint)

The Prophet (saw) had established brotherhood between Salman Al-Farsi and Abu Darda, and Abu Darda was residing in Damascus and Salman Al-Farsi in Iraq, so Abu Darda wrote to Salman: "Why don't you come to the holy land?" and Salman wrote back in answer: "The land does not make anyone saint, only the actions of a person make him saint."[1]

And residing in the frontiers for Jihad is better than residing in the two Haram by agreement of the scholars, this is why the residence of the Sahabah was better in Madinah because of the Hijrah and Jihad.

And Allah (Ta'ala) is the one who created the creation, He is the one who guides them and gives sustenance and assistance to them, and everything except Him does not possess anything from these as He (Ta'ala) said: "**Say, (O Muhammad (saw)): "Invoke those you claim (as associate deities) besides Allah." They do not possess an atom's weight (of ability) in the heavens or on the earth, and they do not have therein any share (with Him), nor is there for Him any assistant from among them. And intercession does not benefit with Him except for one whom He gives permission to.""** (Saba 34: 22-23)

And they (scholars of Tafsir) have explained that He gives permission both to the intercessor and to the interceded one. And truly the leader of the intercessors on the day of resurrection is Muhammad (saw) and when he will desire to intercede he will say: "*when I see my Lord, I will fall down in prostration and I will praise Him with words of praises He will teach me and I do not know them now, and then I will be addressed: "O Muhammad! Raise your head. Say, and your saying will be listened to; ask and your request will be granted; intercede, and your intercession will be accepted." He said: "He will fix a limit for me (to intercede for) whom I will (make exit) and admit into Paradise*" and he mentioned in the same way for the second and third time.[2]

This is why He said: "**And those whom they invoke besides Him do not possess any (power of) intercession, but those who bear witness to the truth knowingly (will be concerned by the intercession)**." (Az-Zukhruf 43 : 86) So He informed that none possess it except Allah.

And His saying "**but those who bear witness to the truth knowingly**" is Istithna Munqati'[3], meaning those who bear witness to the truth knowingly are the

[1] Malik and others.
[2] Al-Bukhari and Muslim.

[3] T: Istithna in Arabic means exception. There are two kinds of Istithana, Istithna Mutasil and Istithna Munqati'. Istithan Mutasil is the normal kind of exception like "All the people of the tribe

people concerned by the intercession including the intercessor and the interceded one.

And it is established in the two "Sahih" from the Prophet (saw) that Abu Hurayrah asked him (saw): "Who will benefit the most from you intercession O Messenger of Allah?" and he answered: "*O Abu Hurayrah, I had indeed thought that none would ask me about this Hadith but you when I saw your desire for Hadith. The person who will benefit the most from my intercession on the day of resurrection is the one saying: "None has the right to be worshiped except Allah sincerely from his heart*." It has been narrated by Al-Bukhari. So he declared that the person who will benefit the most from his intercession is the most complete in sincerity (of Tawhid).

And he said in the authentic Hadith: "*When you hear the caller to prayer (Muazzin), repeat what he is saying, then send Salah on me, for indeed he who recites Salah on me once, Allah will say Salah on him ten times, then ask Allah to grant me the Wasilah, as it is a rank in paradise which is not suitable except for one of the servants of Allah, and I hope that I will be this servant, so he who asks the Wasilah for me, my intercession will become permissible for him on the day on resurrection.*"[1]

And the reward is according to the action, he (saw) has indeed informed that he who sends Salah on him once, Allah will send Salah on him ten times. He said: "*he who asks the Wasilah for me, my intercession will become permissible for him on the day on resurrection*" and he did not say that he (the one asking the Wasilah for him) will be the one benefiting the most from his intercession, rather he said: *The person who will benefit the most from my intercession on the day of resurrection is the one saying: "None has the right to be worshiped except Allah sincerely from his heart*."

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came except Zayd" and here "All the people of the tribe" is Mustathna minhu meaning it is the group from which the exception is made, and Zayd is the Mustathana, meaning what is being exempted. In the Istithna Mutasil, the Mustathna is part of the Mustathan Minhu and the exception takes him out. In the example Zayd was among the people of the tribe and he was exempted from coming.

The second case of Istithna is that of Munqati', here the Mustathna is not part of the Mustathna Minhu, like the example "All the angels prostrated to Adam except Iblis" and here Iblis who is the Mustathna was not among angels that are Mustathna Minhu , but yet he is exempted from the action of prostration. And likewise in the example given by Ibn Taymiyah the meaning is not that those who bear witness to the truth knowingly are exempted from the negation of possessing such a power, and that Allah affirmed this power of intercession for these people witnessing the truth and that are worshiped like 'Isa, 'Uzayr and others and Allah denied this power for false divinities. The meaning is that none possesses this power except Allah, yet this intercession will concern those who bear witness to the truth, and it includes the intercessors and the interceded one.

[1] Muslim and others.

It is known from this that the benefits the servant get with Tawhid and sincerity cannot be obtained with other actions, even if they are noble actions like asking the Wasilah for the Messenger, so what about actions he did not prescribe rather forbade (like invoking dead and innovations at their graves)? And this cannot bring any good in the world and the hereafter like the exaggeration of the Christians about the Messiah (Jesus), may peace be upon him, this will harm them and not benefit them.

And similar to this (Hadith) is what is narrated in the two "Sahih" from him (saw): "*Every Prophet has an invocation that is accepted, and I have kept my invocation for the intercession of my community on the day of resurrection, and it will reach if Allah wills the one who died not committing any kind of polytheism with Allah.*"

And likewise in the Ahadith of intercession, only the people of Tawhid will benefit from the intercession, and according to the Tawhid of the servant for Allah and his sincerity in his religion for Allah, he deserves the honour of intercession and others.

And He (Subhanahu) has linked the promise, the threat, the reward, the punishment, the praise and the blame to the faith in Him and His Tawhid and obedience to Him. The person who will be the most complete in these will deserve more that Allah gives him the good in the world and the hereafter. Then all of his slaves the Muslims and the disbelievers, He is the one who gives sustenance to them, He is the one who removes the evils from them, and He is the one they seek at time of calamities. He (Ta'ala) said: "**And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.**" (Nahl 16 : 53)

And He (Ta'ala) said: "**Say: "Who can guard and protect you in the night or in the day Min Ar-Rahman.**" (Al-Anbiya 21 : 42) meaning instead of the Most Merciful (Ar-Rahman), and this is the most authentic of the two sayings[1] (of scholars of Tafsir) like His saying: "**And if it were Our will, We would have made angels instead of you (Minkum)[2] on the earth**" (Az-Zukhruf 43 : 60) meaning to replace you as said by the majority of scholars of Tafsir.

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[1] T: The other meaning is that the word "Min" means from, and the meaning would be "**Who can guard and protect you from (the punishment) of the most Merciful**." But ibn Taymiyah favoured that the word "Min" here means "instead", so the meaning is that none can protect them except Allah.

[2] T: Here also the meaning of the word "Min" is not "from" but "instead", the meaning is not that "We would have made angels from you on the earth" but "Angels instead of you or to replace you".

And similar to this is the saying of the poet: "If only we had "Min Maa ZamZam" some cold drink that has spent the night on Tahayan"[1] meaning instead of the water of ZamZam.

So none guards the creation in the night and the day and none protects them and removes evils from them except Allah. He (Ta'ala) said: "**Who is he besides the most Merciful that can be an army to you to help you? The disbelievers are in nothing but delusion. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).**" (Al-Mulk 67 : 20-21)

He who believes that a particular land removes the hardships of its residents absolutely because of its particularity or because of it having graves of Prophets and saints, then he is mistaken, because the best of lands Makkah, Allah punished its residents with a great punishment as he said (Ta'ala) : "**And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad (saw)) which they (its people) used to do. And verily, there had come unto them a Messenger (Muhammad (saw)) from among themselves, but they denied him, so the torment overtook them while they were wrong-doers.**" (An-Nahl 16 : 112-113)

(Chapter)

The rulers have more right among people to assist the religion of the Messenger (saw) and the guidance and religion of truth he came with, and to reject what he forbade and the falsehood that is attributed to him like lies and innovations either by ignorance from its transmitter or on purpose, because the basis of the religion is commanding good and forbidding evil, and the peak of all good actions is Tawhid, and the peak of all evils is polytheism.

Allah has indeed send Muhammad (saw) with guidance and the religion of truth, and by him he differentiated between Tawhid and polytheism, between the truth and the falsehood, between the guidance and misguidance, between the right path and the deviated one, between good and evil.

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[1] T: In his lexicon, Lane mentioned the different meanings of "Tahayan": it is the top of the mountain, and a stand or shelf upon which vessels of porous earth, containing water, are placed in order that the water may be cool, or a particular mountain in Yemen. And Lane mentioned that people differed between these three meanings in the poem.

He who desires to order what he forbade and forbid what he ordered, and alter his law and religion, either by ignorance and little knowledge or by following his desire, then the Sultan has more right to prevent him according to what Allah and His Messenger ordered, and he has more right to make apparent the guidance and religion of truth the Messenger came with.

And verily Allah (Subhanahu) will necessarily assist His Messenger and the believers in the life of this world and on the day when witnesses will stand forth, and the one on which hands the assistance comes, he will have the happiness in the world and the hereafter, else Allah will give assistance on the hand of others and everyone will get retribution according to his actions and Allah is not unjust with His servants.

Allah (Subhanahu) has indeed promised that this religion will always remain apparent, and it will only be apparent with the truth, and he who fails from standing with the truth will be replaced by those who will stand with the truth. Allah (Ta'ala) said: "**O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things**." (At-Tawbah 9 : 38-39)

And he (Ta'ala) said: "**O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is AllSufficient for His creatures' needs, AllKnower**." (Al-Maidah 5 : 54)

Allah has shown to people in their ownselves and in the universe (signs) by which they know the truthfulness of what He informed, as a confirmation of His saying (Ta'ala) : "**We will show them Our Signs in the universe, and in their ownselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?**" (Fusilat 41 : 53)

And Allah knows best.

All praise is due to Allah, Lord of the universe.

Annexe 1:

Shaykh Al-Islam Ibn Taymiyah mentioned in his "Rad 'ala Al-Akhna'i" p 42 and after of the edition with the verification of Shaykh 'AburRahman ibn Yahya Al-Mu'alimi:

"And Shaykh Isma'il ibn Ishaq who is among the greatest scholars of Muslims, and among the greatest of those who were given the responsibility to judge all judges, until he became the only responsible of this in the whole country during the reign of Banu Al-'Abbas in the caliphate of Al-Mu'tadhid, mentioned in his "Mabsut" what has been mentioned before, in the chapter of going to the mosque of Quba and praying in it, when he mentioned the saying of Muhammad ibn Maslamah that "the one who vowed to go to the mosque of Quba, then it is obligatory for him to go", he (Isma'il ibn Ishaq) said: "This is only for the people of Madinah and people close to it for those who do not need to prepare their riding camels (to travel) to the mosque of Quba, because preparing the riding camel means it is a travel, and travels should not be undertaken except for the three mosques according to what is narrated from the Prophet (saw) and this includes vows and other than them."

He (Isma'il ibn Ishaq) said: "It has been narrated from Malik that he was asked about the vow to go to the grave of the Messenger of Allah (saw) and he answered: "If he intended the mosque, then he should go and pray in it, and if he only intended the grave then he should not do this because of the Hadith saying: "*The riding camels should not be prepared (for travel) except to the three mosques*.""

And he (Isma'il ibn Ishaq) mentioned in it ("Al-Mabsut") that Malik said about the one who vowed to go to any mosque among mosques (other than the three) to pray in it: "I consider this forbidden for him (Akrahu lahu) because of his saying: *The saddles of camels are not bounded (meaning one should not travel) except to three mosques: The mosque of Al-Haram, this mosque of mine and the mosque of Al-Aqsa.*"

And it has preceded that there is in "Mudawwanah" and other books (of Maliki Fiqh) what agrees with that. He (ibn Al-Qasim) said in Al-Mudawwanah: "The one who says: "By Allah it is obligatory upon me to go to Madinah or Bayt Al-Maqdis or to walk to Madinah or Bayt Al-Maqdis" then he should not go at all except if he intended to pray in their two mosques or he names them and says: "To the mosque of the Messenger or the Mosque of Ilya (Bayt Al-Madis) even if he did not intend the prayer in them two. Then (if he intended to pray in the two mosques or names them without the intention) then he should go by ride and there is no penalty (for breaking the vow of walking), and naming them (two mosques) is as if he said: "By Allah it is obligatory upon me to pray in both of

them." And if he vowed to pray in other mosques among cities other than these (three mosques) then he should pray in his city and should not go."

So it has been made clear that if someone intends to pray in the two mosques, then he should fulfil his vow, and likewise the one who named these two mosques because the mosque is only for prayer (so naming the mosques is making the intention to pray in them), and if he vowed to go to the city by itself then he should not go to it, and this includes going for the visit of the grave of the Prophet (saw) and the graves of the martyrs (of Uhud) and people of Al-Baqi', and going to the mosque of Quba, in the same way as it includes the prohibition from travelling to Bayt Al-Maqdis for the purpose of visiting the graves and relics (Athar) of Prophets present there.

So going to the mosque (of Makkah) for other than prayer like for touching and kissing the (black) stone or going to stand on the night of 'Arafah and doing Tawaf of the (black) stone and others that people believe to be worship and that is not worship or is a worship but for people residing there but travel should not be undertaken for this, like the visit of graves of Muslims to invoke and to seek forgiveness for them, and this is recommended for the one who goes to the cemetery or the one being close to it and travel is not undertaken for this.

And Malik and others forbade travelling to Madinah or Bayt Al-Maqdis for other than the prescribed worship in their two mosques, whether the traveller travels for an action that is not legislated at all or that is legislated for those living close but travelling is not legislated for their purpose.

And likewise the Madhab of Malik is that one should not travel to Madinah for anything (other than praying in the mosque) rather it is a prohibited travel according to him and prayer should not be reduced in it (as the travel is forbidden), but some of his companions like Muhammad ibn Maslamah exempted the mosque of Quba, and ibn Abdil Barr declared the travel to other than the three mosques permissible but the vow of it is not binding as it is not an action by which closeness (of Allah) is sought as it is also said by some companions of Ash-Shafi'i and Ahmad. As for the majority of Malik's companions, they are upon his saying that travelling to other than the three mosques if forbidden, it is not permissible to do it, and if one vowed to do it then it is not recommended according to any of them. Qadhi 'Iyad said: "It is not permissible to travel to other than the three mosques for the one who vowed it or for the one doing it voluntarily." Abu Al-Walid Al-Baji said before him about the travel to the mosque of Quba: "It is forbidden."

And Qadhi 'Abdul Wahab Al-Baghdadi Al-Maliki said in "Al-Furuq": "The difference between the two cases, the vow to walk to Bayt Al-Haram is binding,

and this is not binding to Madinah or Bayt Al-Maqdis or any other place where one gets close to Allah by going to it." He said: "And the difference between the two is that walking to the House of Allah is an action of obedience and it is binding and for Madinah and Bayt Al-Maqdis only praying in their two mosques (is an action of obedience), and the vow of walking (towards them two) is not binding as there is no obedience in it. Do you not see that the vow to pray in their two mosques is binding and he if he vowed to go to the mosque for other than the prayer then it is not binding upon him to go?"

So he (Qadhi Abul Wahab) clarified that there is no obedience in walking towards Madinah and Bayt Al-Maqdis, and obedience is only to pray in their two mosques, and if someone vows to go to the mosque for other than the prayer then it is not binding upon him based on the fact that it is not an act of obedience…

The aim is to show that this topic is included on the summarised books (of Maliki Fiqh), and Abu Al-Qasim ibn Julab mentioned it in "At-Tafri'" saying: "The one who says it is obligatory upon me to walk to Madinah or to Bayt Al-Maqdis, if he intends to pray in their two mosques then going by ride to them and praying in them is binding upon him, and if he did not intend this, then there is nothing (binding) upon him. And if he vowed to travel to another (mosque) than the mosque of Al-Haram or the mosque of Madinah or the mosque of Bayt Al-Maqdis, then if he is close and this does not require a travel then he should go and pray in it, and if it is far and cannot be reached except by a travel then he should stay in his place and there is nothing (binding) upon him."

And this difference that ibn Julab mentioned about all other mosques (other than the three) between the close and the far, this has been mentioned before him by Muhammad ibn Al-Mawaz in his "Al-Mawaziyah" and others, and he said: "As for the travel to the two cities, the Madinah of the Messenger (saw) and Bayt Al-Maqdis for other than praying in their two mosques, then it is not considered as recommended by any of them, rather the majority forbade it and declared it to be prohibited agreeing with Malik because of his (saw) prohibition: "*The saddles of camels are not bounded (meaning one should not travel) except to three mosques.*""

And this has been mentioned by ibn Bashir on his 'Tanbih" and Al-Qayrawani in his "Taqrib" and others among the companions of Malik." End of ibn Taymiyah's words

I will add more quotes from "Al-Mudawwanah" of ibn Al-Qasim. In the chapters of vows he mentioned:

"And Malik said: "The one who says: "It is obligatory upon me to walk to the mosque of the Messenger or to the mosque of Bayt Al-Maqdis" then he said: "He should go by ride and walking is not binding upon him, and the one who says: "It is obligatory upon me to walk to the House of Allah" this one should walk.

And he said: Malik said: "The one who says: "By Allah it is obligatory upon me to go to Madinah or to Bayt Al-Maqdis, then there is nothing (binding) upon him except if he intended by this saying of him to pray in the mosque of Madinah or in the mosque of Bayt Al-Maqdis. If this was his intention (Niyah) then it is obligatory for him to go to Madinah or to Bayt Al-Maqdis by ride, and it is not obligatory for him to walk even if swore to walk and there is no penalty for him."

And he said: "Malik said: "And if he says: "By Allah it is obligatory upon me to walk to the mosque of Bayt Al-Maqdis or to the mosque of Madinah, then going to these two and praying in them is obligatory upon him." He said: "And if he says "It is obligatory upon me to walk to the mosque of Madinah and the mosque of Bayt Al-Maqdis" then it is different from his saying: "It is obligatory upon me to walk to Madinah or to walk to Bayt Al-Maqdis, and this (difference) is because if he says: "It is obligatory upon me to walk to Bayt Al-Maqdis" then it is not obligatory for him to go except if he intended to pray in it, and if he said: "It is obligatory upon me to walk to the mosque of Madinah and the mosque of Bayt Al-Maqdis" then going by ride and praying in them is obligatory for him, and if he did not intend the prayer and he said: "It is obligatory upon me to walk to these two mosques" it is as if he said: "By Allah it is obligatory upon me to pray in these two mosques." End of quotes from "Al-Mudawwanah"

And there are similar quotes in the chapter of Hajj. Yet, the words of Imam Malik are clear, that one should only go to Madinah if he intended to pray in its mosque, and if he mentioned in his vow the mosque even without intention, then mentioning it includes its intention as mosques are only for prayer.

And ibn Taymiyah said in "Rad 'ala Al-Akhna'i" p 36: "These issues are mentioned in the little and big books (of Maliki Fiqh), and it has been made clear in it that the one who vows to walk or go to the Madinah of the Messenger (saw) or to Bayt Al-Maqdis then he should not go except if he intended to pray in the two mosques. So this makes clear that travelling to Madinah and Bayt Al-Maqdis for other than the prayer in their two mosques is not an act of obedience, it is neither a recommended action nor an action by which closeness (to Allah) is sought, rather it is forbidden even if he vowed it because of his (saw) saying: "*He who vowed to obey Allah then he should obey Him, and he who vowed to disobey Allah then he should not disobey Him*." This has been narrated by Al-Bukhari and others and it is also among Hadith in "Muwatta" of Malik.

So the one who travelled to Bayt Al-Maqdis for other than the legislated worship in the mosque, like visiting the graves of Prophets and saints present there and their relics (Athar) then he is sinful according to him (Malik), and if he vowed so then it is not permissible for him to fulfil his vow, and likewise for the one who travelled to the grave of Al-Khalil or others, and likewise for the one who travelled to the Madinah of the Messenger (saw) for the only purpose of the grave and not for the legislated worship in the mosque, then he is a sinner, and if he vowed this then he should not fulfil his vow and it is the same if he travels for the purpose of his grave or because of other graves and relics (Athar) present there or for the mosque of Quba or other than these."

Annexe 2

Hafiz ibn 'Abdil Hadi said in "Sarim Al-Munki fi Radd 'ala Subki" about the Hadith collected by Ad-Daraqutni and quoted by Subki in his "Shifa As-Siqam": Abu Rabi' Az-Zahrani from Hafs ibn Abi Dawud from Layth ibn Abi Sulaym from Mujahid from ibn 'Umar from the Prophet (saw): "He who performs Hajj and visits my grave after my death, it is as if he visited me in my life":

"Know that it is a Hadith on which it is not permissible to base, nor is it suitable to rely on it, because it is a Munkar Hadith, with a dropped Isnad, and none of the Hufaz authenticated it and none of the Imams based themselves on it, rather they weakened it and criticised it and some of them mentioned it among fabricated Ahadith and reports that are lies."

And Hafiz ibn 'Abdil Hadi mentioned that its narrator Hafs ibn Abi Dawud and he is Hafs ibn Sulayman Abu 'Umar Al-Asadi Al-Kufi Al-Bazar Al-Qari Al-Ghadiri though he was an Imam in Qira'ah, but in the field of Hadith he has been weakened by the Ahlul Hadith and some of them accused him of lying.

Here are some quotes from Ibn 'Abdil Hadi from Imams of Jarh and Ta'dil on Hafs, p 63 and after of the edition published by "Muasasah Ar-Rayan" with the footnotes of 'Aqil ibn Muhammad Al-Muqtari, student of Shaykh Muqbil:

Abu 'Uthman ibn Sa'id Ad-Darimi and others said from Yahya ibn Ma'in: "He is not trustworthy (thiqah)"

Al-'Uqayli mentioned from Yahya (ibn Ma'in) that he was asked about him and he said: "He is nothing" (Laysa bi Shayin)

And Abdullah ibn Imam Ahmad said: I heard my father saying: Hafs ibn Sulayman Abu 'Umar Al-Qari is abandoned in Hadith (Matruk Al-Hadith).

And Al-Bukhari said: "They abandoned him."

Ibrahim ibn Ya'qub Al-Juzjani said: 'They have left him from a long time."

Muslim ibn Hajjaj said: "Matruk."

'Ali ibn Madini said: "Weak in Hadith and I have abandoned him purposely."

An-Nassa'i said: "He is not trustworthy and his Hadith is not written" and he said once: "Abandoned in Hadith (Matruk Al-Hadith)."

Salih ibn Muhammad Al-Baghdadi said: “His Ahadith are not written and all of his Ahadith are Manakir” (plural of Munkar: a Munkar Hadith is that of a weak narrator who opposes authentic Hadith).

Zakariyah As-Saji said: “He narrates from Samak, ‘Alqamah ibn Marthad, Qays ibn Muslim and ‘Asim some Bawatil (false Ahadith).”

Abu Zur’ah said: “Weak in Hadith.”

Ibn Abi Hatim said: “I asked my father about him and he said: His Hadith is not written and he is weak in Hadith, he is not trusted and is abandoned in Hadith (Matruk Al-Hadith).”

’AburRahman ibn Yusuf Kharash said: “He is a liar, abandoned (Matruk), he used to fabricate Hadith.”

Al-Hakim Abu Ahmad said: “Zahib Al-Hadith” (wasted in Hadith).[1]

Ad-Daraqutni said: “Weak.”

Abu Hatim ibn Hibban said: “He used to mix the chains of transmission and used to declare Marfu’ some Mursal narrations and he used to take from the books of people and write them and narrate them without listening (to them).”

Ibn ‘Adi said: “As-Saji informed me that Ahmad ibn Muhammad Al-Baghdadi informed me, he said: “I heard Yahya ibn Ma’in saying: “Hafs ibn Sulayman and Abu Bakr ibn ‘Ayash where the most knowledgeable people of the Qira’ah of ‘Asim, and Hafs was better in Qira’ah than Abu Bakr, and Abu Bakr was Saduq, and Hafs was a liar.”

And ibn ‘Adi mentioned some of his rejected Hadith and among them this Hadith about the visit of the Prophet’s grave.

Ibn ‘Abdil Hadi said that Al-Bayhaqi narrates in his “Sunnan Kabir” and in his “Shu’b Al-Iman” this narration of Hafs about the visit and he declared him to be weak in both of his works.

And ibn ‘Abdil Hadi concluded that if this is the status of Hafs for the Imams of

[1] T: Ibn As-Salah clasified “Zahib Al-Hadith” among strongest level of Jarh. In the English translation of “Muqqadimah ibn Salah” published by “Great Books of Islamic Civilization” it is written p 93: “Ibn Abi Hatim said: “When they say “abandoned in Hadith”, “wasted in Hadith (Dhahib Al-Hadith) or “liar” (Kadhdhab), the man is fallen in Hadith. His Hadith are not recorded. It is the fourth rank.”

Hadith, then how can someone rely on his report, especially when the narrator from him, Layth ibn Abi Sulaym is Mudhtarib Al-Hadith (he contradicts in narrating)?

Then ibn 'Abdil Hadi mentioned that As-Subki tried to strengthen this Hadith with ignorance and deception, as he refused to admit for sure that Hafs ibn Abi Dawud the narrator of this Hadith is Hafs ibn Sulayman Al-Qari, and he said that it is possible they are two different narrators. And As-Subki claimed that Ibn Hibban mentioned Hafs ibn Abi Dawud in his "Kitab Ath-Thiqat".

And Ibn 'Abdil Hadi replied that these words of As-Subki are full of mistake, mixing and deception (Talbis), as the narrator of this Hadith is Hafs ibn Sulayman Al-Qari et he is Hafs ibn Abi Dawud without any doubt, and the one who claims that this Hadith is narrated by two narrators one of them being Hafs ibn Abi Dawud and the other Hafs ibn Sulayman, and one of them is Thiqah (trustworthy) and the other is weak, then he is ignorant mistaken by consensus or an opponent (to the truth) a person of passion following his desire and his aim is to deceive and mix the truth with falsehood : "**And he for whom Allah has not appointed light, for him there is no light.**" (An-Nur 24 : 40)

Hafiz ibn 'Abdil Hadi further added that he did not find in the manuscript of "Kitab Ath-Thiqat" of ibn Hibban that was available for him what As-Subki quoted, that Hafs ibn Abi Dawud was mentioned in it. And 'Aqil Al-Muqtari also checked a manuscript of it and did not find these words of Ibn Hibban.

And what is strange is that Ibn Hibban himself said that Hafs ibn Sulayman is Hafs ibn Abi Dawud as indicated by ibn 'Abdil Hadi and Ibn Hibban weakened him in "Kitab Al-Majruhin": "Hafs ibn Sulayman Al-Asadi Al-Qari Abu 'Umar Al-Bazzar, and he is the one called Hafs ibn Abi Dawud… He used to mix the chains of transmission and used to declare Marfu' some mursal reports, and he used to take from the books of people and write them and narrate them without listening (to them)."

And ibn 'Abdil Hadi said that if the quote of As-Subki that Ibn Hibban mentioned Hafs ibn Abi Dawud in his "Kitab Thiqat" is true, then it will be a clear contradiction of Ibn Hibban. Yet As-Subki took from ibn Hibban what suited him and left his words in "Al-Majruhin" that was against him. Hafiz Ibn 'Abdil Hadi described the pathetic condition of As-Subki: "It is not a novelty for this person who is an objector to Shaykh Al-Islam and a follower of his desire that he takes the saying of a person (ibn Hibban) in which he erred and none agreed with him in it and he leaves his saying (of Ibn Hibban) that is correct and in which he is followed. And Allah gives Tawfiq."

And if ever this quote of As-Subki exists, yet As-Subki took this mistake of ibn Hibban and opposed Hufaz like Al-Bukhari, ibn Abi Hatim, Abu Zur'ah, Al-Hakim and others who said that Hafs ibn Sulayman is Hafs ibn Abi Dawud and here are some quotes taken from ibn 'Abdil Hadi:

"Al-Bukhari said in his "Kitab Du'afa": Hafs ibn Sulayman Al-Asadi Abu 'Umar Al-Qari narrating from 'Alqamah ibn Marthad and 'Asim, they left him and he is ibn Abi Dawud Al-Kufi. Then ibn Abi Al-Qadhi said: Sa'id ibn Mansur said to us: Hafs ibn Sulayman said to us from Layth from Mujahid from ibn 'Umar: he said the Messenger of Allah (saw) said: "He who visits me after my death, it is as if he visited me in my life" So Al-Bukhari mentioned like this showing some rejected narrations of Hafs.

And he said in his Kitab At-Tarikh: "Hafs ibn Sulayman Al-Asadi Abu 'Umar Al-Qari, they abandoned him and he is Hafs ibn Abi Dawud."

Ibn Abi Hatim said in his book "Jarh wa Ta'dil": Hafs ibn Sulayman Al-Asadi Abu 'Umar Al-Muqri, and he is Al-Bazzar and he is Ibn Abi Dawud the companion of 'Asim in Qira'at, I heard my father saying this. And Abu Zur'ah was asked about Hafs ibn Abi Dawud and he said: he is Hafs ibn Sulayman and he is weak in Hadith. And Al-Hakim Abu Ahmad said in his book "Al-Kuna": Abu 'Umar Hafs ibn Sulayman Al-Asadi Al-Muqri Al-Kufi and Sulyman (his father) is Al-Asadi Al-Muqri Al-Kufi and Sulayman has the kuniyah Abu Dawud, he is Zahib Al-Hadith (wasted in Hadith)."

So one can clearly see the sayings of the Imams of Jarh and Ta'dil, and how As-Subki opposed them, making ibn 'Abdil Hadi saying: "I am surprised to see how this objector (to Ibn Taymiyah) came with this mixing in words and deception in saying…"

And specially when someone lacks of respects towards Ibn Taymiyah, attacks him violently with lies, and is unjust and oppressor as mentioned by ibn Abdul Hadi, and this man (As-Subki) comes with deception and opposes the Imams of Jarh and Ta'dil. Allah ul-Musta'an.

And what is shocking is that the commander of the believer in Hadith, Imam Al-Bukhari mentioned this Hadith of Hafs to show some of his rejected Hadith, and Ibn 'Adi also did the same. So earlier Hufaz have clearly weakened this narration, yet As-Subki tried with ignorance or deception to authenticate this Hadith. And if Al-Bukhari and ibn 'Adi knew some reliable strengthening reports, they would have mentioned them.

But As-Subki said that this Hadith of Hafs has a following narration that

strengthens it, and Ibn 'Abdil Hadi showed the status of this following narration.

In the "Mu'jam "of At-Tabarani, he said: Ahmad ibn Rushdin narrated to us, 'Ali ibn Al-Husayn ibn Harun Al-Ansari narrated to us, Al-Layth ibn Bint Al-Layth ibn Abi Sulaym said: My grant mother 'Aishah bint Yunus the wife of Al-Layth narrated me from Al-Layth ibn Abi Sulaym from Mujahid from ibn 'Umar, he said the Messenger of Allah said: "He who visits my grave after my death, it is as if he visited me in my life."

Ibn 'Abdil Hadi said: "This Isnad is nothing on which one can rely, and it is not something one can turn to, rather it is an unjust and extremely weak Sanad, because it is composed of weak narrators on which it is not permissible to base upon and of unknown narrators whose condition is not known so to accept their information, and ibn Rushdin is the teacher of At-Tabarani and he has been criticised, and 'Ali ibn Al-Husayn Al-Ansari is not someone whose narrations are reliable, and Al-Layth ibn Bint Al-Layth ibn Abi Sulaym and his grant mother are both unknown (Majhul), their condition is not known to the people of knowledge so to accept their narration, and they do not have any mention in other than this Hadith, and Layth ibn Abi Sulaym is Mudhtarib Al-Hadith (he contradicts in narrating), this has been said by Imam Ahmad ibn Hambal.

Abu Mu'mar Al-Qati'i said: "Ibn 'Uyaynah used to weaken Layth ibn Abi Sulaym". And Yahya ibn Al-Ma'in and An-Nassa'i said: "weak". As-Sa'di said: "His Hadith is weakened". Ibrahim ibn Sa'id Al-Johiri said that Yahya ibn Ma'in narrated to us from Yahya ibn Sa'id Al-Qattan that he would not narrate from Layth ibn Abi Sulaym.

And Ahmad ibn Sulayman Ar-Rahawi said from Muamil ibn Al-Fadl, 'Isa ibn Yunus narrated to us: "Don't you listen (Hadith) from Layth ibn Abi Sulaym". He replied: "I have seen him, and he mixes (ikhtalata) (Hadith)…"

Ibn Abi Hatim said: I heard my father and Abu Zur'ah saying: "Layth should not be dealt with, he is Mudhtarib Al-Hadith (contradicts himself)…"

So Ibn 'Abdil Hadi pointed that even if the Sanad was authentic up to Layth ibn Abi Sulaym, then the narration would be weak, and how can it be authentic when the chain contains darkness over darkness? And how can such a narration of many unknown and Mudhtarib and Mukhtalit (contradicting and mixing) people be a witness to the narration of Hafs?

As-Subki also mentioned in Hadith n°14 a narration other than the way of Layth ibn Abi Sulaym, he said: Abul Hasan Yahya ibn Al-Hasan ibn Ja'far Al-Husayni in his "Kitab Akhbar Madinah" said: Muhammad ibn Isma'il narrated to us, Abu

Ahmad Al-Hamdani narrated to us, An-Nu'man ibn Shibl narrated to us, Muhammad ibn Al-Fadl Al-Madini narrated to us in the year 76H from Jabir from Muhammad ibn 'Ali from 'Ali, may Allah be pleased with him, he said: the Messenger of Allah (saw) said: "He who visits me after my death, it is as if he visited me in my life, and he who does not visit my grave has harmed me":

Hafiz ibn 'Abdil Hadi also mentioned that some later Hufaz mentioned this Hadith from Abu Bakr Muhammad ibn 'Abdillah ibn Bukar ibn Karmun narrated us at Intakiyah, Abu 'Umar and 'Uthman ibn Abdillah ibn Kharzad Al-Baghdadi narrated to us, that An-Nu'man ibn Ash-Shibl narrated to us, Muhammad ibn Al-Fadl narrated to us from Jabir from Muhammad ibn 'Ali from 'Ali ibn Abi Talib that he said: the Messenger of Allah (saw) said: "He who visits me after my death, it is as if he visited me in my life, and he who does not visit my grave has harmed me":

Hafiz Ibn 'Abdil Hadi replied that it is a fabricated Hadith and this for four reasons

First: An-Nu'man ibn Shibl as been accused (of lying) by Musa ibn Harun al-Hamal and Abu Hatim ibn Hibban Al-Busti said: he narrates from trustworthy narrators with some falsehood and from established people with inversed Hadith (Maqlub).

Secondly: Muhammad ibn Al-Fadl ibn 'Atiyah is a liar as said by Yahya ibn Ma'in. And Imam Ahmad ibn Hambal said: "He is nothing, his Hadith is that of people of lies". Ibrahim ibn Ya'qub Al-Juzjani said: "he is a liar"…Al-Falas said: "Abandoned in Hadith (Matruk) a liar". Abu Hatim Ar-Razi said: "Zahib Al-Hadith (wasted in Hadith) and his Hadith was abandoned". And Muslim ibn Al-Hajjaj, ibn Kharash and An-Nassa'i said: "Abandoned in Hadith (Matruk)" and An-Nassa'i said in another place: "A liar", and ibn 'Adi said: "The majority of his Hadith are not followed by trustworthy narrators (Thiqat), and Salih ibn Muhammad Al-Hafiz said: "He used to fabricate Hadith", and ibn Hibban said: "He was among those who would narrate fabrications from established narrators"… And Abu Bakr ibn Abi Shaybah attacked him severely.

Third reason: Jabir in the chain is Jabir Al-Ju'fi and he was not trustworthy. Abu Hatim Ar-Razi said from Ahmad ibn Hambal: Yahya and 'AbdurRahman abandoned him, and Abu Hanifah said: "I did not see someone more liar than Jabir Al-Ju'fi". Yahya ibn Ma'in said: "Jabir Al-Ju'fi was a liar, his Hadith is not written without any doubt, he is nothing." As-Sa'di said: "He is a liar, I asked Ahmad ibn Hambal and he said: Ibn Mahdi abandoned him"…An-Nassa'i said: "Abandoned in Hadith (Matruk)" and he said in another place: "He is not trustworthy and his Hadith is not written", and Al-Hakim Abu Ahmad said:

“Zahib Al-Hadith (wasted in Hadith)”. And ibn Hibban said: “He was a Sabai, from the companions of ‘Abdullah ibn Saba, and he used to say that ‘Ali would return in this world”, then he narrated from Sufyan ibn ‘Uyaynah that he said: “Jabir Al-Ju’fi believes in the return (of ‘Ali ibn Abi Talib)”, Zaidah said: “As for Jabir Al-Ju’fi, he was by Allah a liar and a believer in the return (of ‘Ali).”

Fourth reason: Muhammad ibn ‘Ali from whom Jabir (Al-Ju’fi) narrates and he is Abu Ja’far Al-Baqir and he did not meet the grant father of his father ‘Ali ibn Abi Talib.

What a shock to see people mentioning such liars to support the narration of Hafs ibn Sulayman that is fabricated.

As-Subki mentioned two other narrations with close words.

First he mentioned as Hadith n°8 of his “Shifa”: “He who visits me after my death, it is as if he visited in my life” and this has been narrated in “Sunnan” of Ad-Daraqutni.

Hafiz ibn ‘Abdil Hadi said this Hadith is the same as the Hadith n°6 and n°7, but As-Subki tried to present them as three different Ahadith.

The Hadith n°6 is “He who visits my grave” or he said “he who visits me, I will be his intercessor or witness and he who dies in one of the two Haram, Allah (‘Azza wa Jalla) will resurrect him among the safe people on the day of resurrection”. This has been narrated by Abu Dawud At-Tayalisi in his “Musnad” with the chain: “Siwar ibn Maymun Abul Jarah Al-‘Abdi narrated to us, a man from the family of ‘Umar narrated to me from ‘Umar: I heard the Messenger of Allah (saw) saying: “He who visits my grave…”

Hafiz ibn ‘Abdil Hadi answered it saying: “This Hadith is not authentic because of its Inqita’ (disconnection) and the ignorance in its Isnad and its Idhtirab (contradiction). The objector made it as three Ahadith because of the difference of its narrators in its chain and Idhtirab in it, while it is one Hadith with a dropped Isnad, it is not permissible to base on it and it is not correct to rely on similar to it, as we will show Insha Allah.

Al-Bayhaqi narrated it in his “Shu’b Al-Iman” and in his book “As-Sunnan Al-Kabir” and he said in his book “As-Sunnan” after narrating it: “this Isnad is Majhul (contains unknown narrators)”.

I say: Abu Dawud (At-Tayalisi) was contradicted by others in its Isnad and words, and his Shaykh Siwar ibn Maymun some narrators inversed his name

and said Maymun ibn Siwar, and he is an unknown Shaykh, his 'Adalah (integrity) is not known neither his Dhabt (accuracy) and he did not became famous for holding knowledge and transmitting it. As for the Shaykh of Siwar in this narration, the narration of Abu Dawud, then he is a Mubham Shaykh (non-identified), and this is the worst case of Majhul. And some narrators said about him "from a man from the family of 'Umar" as in this narration, and some said: "from a man from the children of Hatib" and some said: "from a man from the family of Al-Khattab".

Al-Bukhari said in his "Tarikh": "Maymun ibn Siwar Al-'Abdi from Harun Abu Quz'ah from a man from the children of Hatib from the Messenger of Allah (saw): "He who dies in one of the two Haram", Yusuf ibn Rashid said, Wak'i narrated to us, Maymun narrated to us."

This is how Al-Bukhari named him in the narration of Waki' from him, and he did not mention in it 'Umar and he added Harun (ibn Quz'ah) and he said "from a man from the children of Hatib" and there is in this contradiction with the narration of Abu Dawud in many ways.

And he said in words "ha" of his "At-Tarikh": "Harun Abu Quz'ah from a man from the children of Hatib from the Prophet (saw): "he who dies in on of the two Haram" and Maymun ibn Siwar narrated from him and he (Harun) is not followed (by anybody in narrating this)."

(The Muhaqiq 'Aqil al-Muqtari said he did not find this in the published version so there might be some pages dropped as the majority of old scholars affirm these words as the author, ibn 'Adi, ibn Hajar, Allah knows best)

Al-'Uqayli said in his book "Du'afa": "Harun ibn Quz'ah Madni, Siwar ibn Maymun narrated from him. Adam narrated to me: I heard Al-Bukhari saying: Harun ibn Quz'ah Al-Madni is not followed."

This is how Al-'Uqayli mentioned it Harun ibn Quz'ah, and in "Tarikh" of Al-Bukhari there is Harun Abu Quz'ah, it is possible that the name of Harun's father is Quz'ah and he also has the nickname of Abu Quz'ah.

Then Al-'Uqayli said: "Muhammad ibn Musa narrated to us, Ahmad ibn Al-Hasan At-Tirmidhi narrated to us, 'Abdul Malik ibn Ibrahim Al-Jadi narrated to us, Shu'bah narrated to us from Siwar ibn Maymun from Harun ibn Quz'ah from a man from the family of Al-Khattab from the Prophet (saw) that he said: "He who visits me on purpose will be in my neighbourhood on the day of resurrection, and he who dies in any of the two Haram Allah will resurrect him among the safe people on the day of resurrection."

And Al-'Uqayli said after mentioning this Hadith: "This narration contains Layin (softness)[1]"

I say: It is so in this narration "from a man from the family of Al-Khattab", so it agrees with At-Tayalisi "from a man from the family of 'Umar" and it looks like to be a mistake of writing from Hatib, and what is in "At-Tarikh" of al-Bukhari is "from a man from children of Hatib" and there is not in this narration mentioned by al-'Uqayli (the name of) 'Umar as in the narration of At-Tayalisi…so it is clear that it is a mistake of At-Tayalisi, and likewise his dropping Harun is also a mistake.

And the basis of this Hadith is on Harun and he is a Shaykh unknown (Majhul), and he is not known to be mentioned in other than this Hadith. Abul Fath Al-Azdi mentioned him and said: "He is abandoned in Hadith, one should not base on him."…

Abu Ahmad ibn 'Adi said in his book "Al-Kamil fi Ma'rifah Ad-Du'afa wa 'Ilal Al-Ahadith": "Harun Abu Quz'ah, I heard ibn Hammad saying: Al-Bukhari said: Harun Abu Quz'ah, Maymun ibn Siwar narrated from him and he is not followed."

Ibn 'Adi said: "Harun ibn Quz'ah, his tribe and family is not known, it is only narrated from him what Al-Bukhari indicated."

And this is all that ibn 'Adi mentioned about Harun, and if he knew something else than what Al-Bukhari said, then he would mention it according to his habit, so it is known that the basis of this Hadith is on Harun Abu Quz'ah and he is a Shaykh who is not known except in this weak Hadith and his condition is not famous so how can we accept his narration? And similar to him are not based upon by those who tasted the flavour of Hadith or understand anything from it.

(The Muhaqiq mentioned that Az-Zahabi in "Al-Mizan" vol 4 p 288 said: "Harun Abu Quz'ah: he is not known, Al-Azdi said: Matruk." See his mention in "Lisan Al-Mizan" of Hafiz ibn Hajar v 6 p 183)

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[1] T: Ibn As-Salah clasified "Layin" as the weakest level of Jarh. In the English translation of "Muqqadimah ibn Salah" published by "Great Books of Islamic Civilization" it is written p 93: "Their saying "Soft in Hadith (Layin al-Hadith): Ibn Abi Hatim said, "Then they reply regarding a man, "soft in Hadith", he is one of those whose Hadith may be recorded and examined for the sake of analysis (I'tibar)" and I'tibar means analysis for strengthening, so the "Layin" narrator is acceptable for following or witnessing (Mutaba'ah or Istishad), yet he is weak. Ad-Daraqutni said bout "Layin" as quoted by Ibn Salah: "He is not fallen (Saqit) and abandoned (matruk) in Hadith, but he is discredited (majruh) by something which does not cause him to fall out of the state of integrity."

And with this, the narrator from Harun is a Shaykh whose name is differed upon, not known for holding knowledge neither famous in transmitting it, and none of the Imams declared him to be trustworthy and none declared his narration to be strong, rather they criticised it, rejected it and did not accept it.

And the objector (to Ibn Taymiyah, meaning As-Subki) mixed here with a great mixing and he presented this weak and Mudhtarab Hadith as three (different) Hadith, and he tried to strengthen it according to his habit of strengthening the weak, and he started to debate against those who spoke against it and showed its condition from the Imams of Hufaz, and this is the bad habit of this objector who strengthens the weak and weakens the strong.

He said: "Siwar ibn Maymun, Shu'bah narrated from him, and (Shu'bah) narrating from him is a prove that he is Thiqah for him, so there only remains to look in the chain at this man who is from the family of 'Umar, and the matter about him is close especially in this level that is the level of Tabi'is."

It is said to him: the narration of Shu'bah from him is not known except in this weak Hadith Mudhtarab in Isnad, and the mention of the unknown Harun ibn Quz'ah has been added to the narration of At-Tayalisi, the one that is not followed by anybody in what he narrated."

Then ibn 'Abdil Hadi mentioned that in majority of cases, Shu'bah narrated from Thiqah narrators, yet in some instances he also narrated from a group of weak narrators whose weakness is famous like Ibrahim ibn Muslim, Jabir Al-Ju'fi, Zayd ibn Al-Hawary Al-'Amyi, Mujalid ibn Sa'id, Dawud ibn Yazid Al-Awdi, 'Ubaydah ibn Mu'tab Adh-Dhabi, Muslim Al-A'war, Musa ibn 'Ubaydah Ar-Ribzi, Ya'qub ibn 'Ata ibn Abi Rabah, 'Ali ibn Zayd ibn Jad'an, Layth ibn Abi Sulaym, Farqad As-Sabkhi and others.

Then ibn 'Abdil Hadi said: "And Siwar ibn Maymun if it is correct that Su'bah narrated from him, then he is below a lot of these people that we have named and from whom he narrated, and they are criticised (Mutakalam fihi), as some of them are narrating many Hadith and they are acceptable for Muta'bah (chain strengthening from same Sahabi), strengthening and Istishad (chain strengthening from another Sahabi). As for Siwar ibn Maymun then he is a Shaykh Majhul Al-Hal, with few narrations, rather there is no narration known from him except this weak and Mudhtarab Hadith, and with this there is difference among narrators about his name and they did not mentioned him properly, some said Maymun ibn Siwar and some inversed his name and said Siwar ibn Maymun, and Allah knows best if his name was Siwar or Maymun, how is it correct to base on the narration Munqati' Mudhtarab in transmitting it

from people not famous and among unknown narrators? Allah is the one giving Tawfiq.

Then the objector said: “There only remains to look in the chain at this man who is from the family of ‘Umar, and the matter about him is close” while we have shown the Idhtirab about this man, and the Idhtirab in the chain of his Hadith, and some said “children of Hatib” and he is a Mubham man (non identified) who is the worst case of unknown...”

Then As-Subki mentioned the Hadith n°7 that is the Hadith of Al-‘Uqayli ibn ‘Abdil Hadi mentioned before: Muhammad ibn Musa narrated to us, Ahmad ibn Al-Hasan At-Tirmidhi narrated to us, ‘Abdul Malik ibn Ibrahim Al-Jadi narrated to us, Shu’bah narrated to us from Siwar ibn Maymun from Harun ibn Quz’ah from a man from the family of Al-Khattab from the Prophet (saw) that he said: “He who visits me on purpose will be in my neighbourhood on the day of resurrection, and he who does in any of the two Haram Allah will resurrect him among the safe people on the day of resurrection.”

And As-Subki mentioned that Ash-Shahami added words “He who lives in Madinah and bears its difficulties, I will be a witness or an intercessor for him”

And As-Subki said that Ibn Hibban mentioned Harun ibn Quz’ah in his “Thiqat”, and Al-’Uqayli when he mentioned him did not add anything except the words of Al-Bukhari that he is not followed, “so there only remains the Mubham man and his Irsal (meaning the name of the Sahabi is omitted), and his saying in it from the family of Al-Khattab, it is the same as the narration of At-Tayalisi from the family of ‘Umar, and At-Tayalisi mentioned ‘Umar in it as it has preceded, but I fear that Al-Khattab is a mistake of writing from Hatib, because Al-Bukhari when he mentioned it in his “At-Tarikh” said “Harun Abu Quz’ah from a man of the children of Hatib from the Prophet (saw): “He who died in one of the two Haram.” Maymun ibn Siwar narrated from him and he is not followed by anybody” and ibn Hibban said: “Harun ibn Quz’ah narrated from a man from the children of Hatib some Mursal narrations” so in both cases, this is a Mursal Jayd (acceptable). As for the saying of Al-Azdi that Harun is Matruk Al-Hadith, one should not base on him, maybe he relied on what Al-Bukhari and Al-‘Uqayli mentioned and he exaggerated in this quote, and this is only used where the condition of the person shows he deserves to be abandoned, and it is known that ibn Hibban mentioned him in “At-Thiqat” and ibn Hibban is more knowledgeable than Al-Azdi and more established.”

Ibn ‘Abdil Hadi answered: “This seventh Hadith is exactly the same as the sixth Hadith, and the objector presented them as two Hadith, rather three, and it is only one Hadith weak Mudhtarab Majhul from the Isnad and from the weakest

of Mursal narrations…and it is known that the causes is based on many reasons: Idhtirab, difference, ignorance, Irsal, Inqita', and some of these reasons were enough to weaken a Hadith and make it unreliable for the Imams of this category, then how when of these reasons are gathered in one narration?

As for his saying that Harun has been mentioned by ibn Hibban in his "Thiqat", this is not something that leads to the authenticity of the Hadith that he narrates nor its strengthening, and it has been known that Ibn Hibban mentioned in this book in which he gathered Thiqat a lot of unknown narrators whose condition is not known neither to him nor to others. And ibn Hibban has clearly said this in more than one place of his book.

He said about the third level: "Sahl narrates from Shaddad ibn Al-Hadi, and Abu Ya'qub narrated from him, and I do not know him nor his father." This is how he mentioned this man in his "Kitab Thiqat" and he made it clear that he does not know him.

He also said: "Hanzalah: a Shaykh that narrates Mursal narrations, I do not know who he is, Ibn Al-Mubarak narrates from Ibrahim ibn Hanzalah from his father" this is how he mentioned him and did not add.

He also said: "Al-Hasan Abu 'Abdillah: a Shaykh that narrates Mursal narrations, Ayub Najjar narrates from him, I do not know who he is nor whose son he is."

He also said: "Jamil: a Shaykh that narrates from Abu Malih ibn Usamah, 'Abdullah ibn 'Awn narrated from him, I do not know who he is nor whose son he is."

And ibn Hibban mentioned a great group similar to this type, and his method is that he mentions those that are not known to be criticised, even if they are unknown, their condition is not known…"

Then Ibn 'Abdil Hadi wrote many pages about the weakness of Mursal narrations, and its conditions to be accepted by Ash-Shafi'i.

As-Subki then said: "This has also been narrated by Harun ibn Quz'ah in a Musnad way with other words and it is the eighth Hadith: "He who visits me after my death, it is as if he visited in my life" and this has been narrated in "Sunnan" of Ad-Daraqutni and others"

And the chain of Ad-Daraqutni is: "Abu 'Ubayd Al-Qadhi and Abu Abdillah and ibn Makhlad narrated to us, they said: Muhammad ibn Al-Walid Al-Busri

narrated to us, Waki' narrated to us, Khalid ibn Abi Khalid and Abu 'Awn narrated to us from Sha'bi and Al-Aswad ibn Maymun from Harun ibn Quz'ah from a man from the family of Hatib from Hatib who said: The Messenger of Allah (saw) said: ""He who visits me after my death, it is as if he visited in my life, and he who dies in one of the two Haram will be resurrected among the safe people on the day of resurrection."

Ibn 'Abdil Hadi answered: "This Hadith that he established as the eighth Hadith is exactly the same as the sixth and seventh Hadith, and it is one Hadith weak Mudhtarab from its Isnad, and the narration he added only adds more Idhtirab in the Isnad and also in the Matn.

Al-Bayhaqi narrated it from the way of Ad-Daraqutni in his "Shu'b Al-Iman" and said: "This is how it is in my book (Al-Aswad ibn Maymun), and others said: "Siwar ibn Maymun" and it has been said: "Maymun ibn Siwar", and Waki' also narrates from him, and there is in "At-Tarikh" of Al-Bukhari Maymun ibn Siwar al-'Abdi from Harun ibn Quz'ah from a man from the children of Hatib from the Messenger of Allah (saw): "he who dies in of the two Haram" Yusuf ibn Rashid said: Waki' narrated to us: Maymun narrated to us."

So the conclusion is that it the narration mentioned from Muhammad ibn al-Walid from Al-Waki' does not add but more weakness and Idhtirab to its Isnad and to its words, and the Hadith is one Hadith with a Majhul Isnad Mudhtarab with a great Idhtirab, and its basis is on Harun ibn Abi Quz'ah, and it has been said ibn Quz'ah, and some narrators mentioned him and some (at-Tayalisi) dropped him, and his Mubham (non-identified) Shaykh…some said about him "from a man from the family of 'Umar" and some said "from a man from the family of Al-Khattab" and some said: "from a man from the children of Hatib" and some mentioned it in a Musnad way from 'Umar, and some from Hatib, and some mentioned it in a Mursal way and not Musnad neither from Hatib nor from 'Umar and Al-Bukhari and others narrated it like this.

Then the narrator from Harun, some narrators named him Siwar ibn Maymun, and some inversed his name and said "Maymun ibn Siwar" and some called him "Al-Aswad ibn Maymun", and there is no doubt for the person who has lowest cognisance in knowledge of narrations that Idhtirab similar to this is among strongest and clearest proofs for the weakness of this narration and dropping it, rejecting it and not accepting it, and abandoning to base on it…

As for the addition in the Isnad of Waki' from Khalid ibn Abi Khalid and Abi 'Awn or ibn 'Awn from Ash-Sha'bi or dropping Ash-Sha'bi, then it is an addition that is Munkarah ghayr Mahfuzah (not preserved), and Ash-Sha'bi has nothing to do in the Isnad of this Hadith…" End of ibn 'Abdil Hadi's words

So one can see that Al-Bayhaqi after narrating the words of At-Tayalisi mentioned that the Isnad is Majhul, and yet As-Subki considered this Hadith to be a proof.

Al-Bayhaqi after mentioning the version of Ad-Daraqutni mentioned the difference in this Hadith whether it is Siwar ibn Maymun, Maymun ibn Siwar or al-Aswad ibn Maymun, and yet As-Subki considered this as three different Hadith so not to have to defend this Idhtirab.

As for the version of Al-'Uqayli, then one can see he mentioned the weakness of its Sanad, and also that Az-Zahabi also declared Harun ibn Quz'ah not to be known, yet As-Subki declared him to be Thiqah opposing Hufaz.

So we have Siwar ibn Maymun or Maymun ibn Siwar or Al-Aswad ibn Maymun who is unknown, and even if Shu'bah narrated from him, which is questionable seeing Idhtirab in Isnad, then it cannot make him thiqah, as in some cases Shu'bah narrated from weak narrators like Jabir Al-Ju'fi.

And yet the person from the children of Hatib, or the family of Khattab or 'Umar, then he is not identified, and this is the worst kind of Mahul.

So Miswar or Maymun or Al-Aswad is Majhul, Harun ibn Quz'ah in Majhul, the man from the family of Hatib or 'Umar is Mubham…it is as darkness over darkness.

And As-Subki's trying to hide this Idhtirab by making this three Hadith shows he is a person of desire. Allah Ul-Musta'an.

Then As-Subki mentioned in Hadith n°10 of his "Shifa": "He who visits me after my death, it is as if he visited me while I am alive." This has been narrated by Abu Al-Futuh Sa'id ibn Muhammad ibn Isma'il Al-Ya'qubi in a Juzz of him, and this Jazz has been narrated by Isma'il ibn 'Abdillah ibn Abdil Muhsin Al-Ansari Al-Maliki known as ibn Anmati.

The Sanad from Anmati is: Abu Abdillah Muhammad ibn 'Alwan ibn Hibatullah ibn Rayhan Al-Huti At-Tikriti As-Sufi informed us while I was listening from him in the Haram Sharif in the Sufi corner in the side of Bab Bani Shaybah in front of the noble Ka'bah, may Allah increase its nobility, Abul Futuh Sa'id ibn Muhammad ibn Isma'il Al-Ya'qubi narrated to us in the year 552H, he said: Imam ibn Sam'ani narrated to us, Abu Sa'd Ahmad ibn Muhammad ibn Al-Hasan Al-Hafiz narrated to us dictating us in the Rawdah between the grave of the Prophet (saw) and his Minbar, Abul Hasan Ahmad ibn 'AbdirRahman Az-

Zakwani narrated to us, Ahmad ibn Musa Al-Mardawayh Al-Hafiz informed us, Al-Hasan ibn Muhammad As-Suwaysi narrated to us, Ahmad ibn Sahl ibn Ayub informed us: Khalid ibn Yazid narrated us: 'Abdullah ibn 'Umar Al-'Umri narrated to us, he said: I heard Sa'id Al-Maqbury saying: I heard Abu Hurayrah, may Allah be pleased with him, saying: The Messenger of Allah (saw) said: "He who visits me after my death, it is as if he visited me while I am alive, and he who visits me, I will be witness for him or intercessor on the day of resurrection."

As-Subki then said: "Khalid ibn Yazid, if he is Al-'Umri then ibn Hibban said: He is Munkar Al-Hadith…"

Hafiz ibn 'Abdil Hadi answered: "This Hadith is Munkar, it has no basis, and its Isnad is unjust, rather it is a fabricated Hadith on 'Abdullah Al-'Umri…and Al-Hasan ibn Muhammad as-Suwaysi and Ahmad ibn Sahl ibn Ayub Al-Ahwazi both narrate Munkar, and one should not base on their narration nor one should rely on their report.

And Khalid ibn Yazid is Al-'Umari without any doubt, and he is Matruk Al-Hadith (abandoned in Hadith) accused of lying.

Ibn Abi Hatim said: "Khalid ibn Yazid Al-'Umri Al-Makki Abul Walid, he narrated from Sufyan Ath-Thawri, Ishaq ibn Yahya ibn Talhah, 'Abdullah Al-'Umri, Abul 'Asr Thabit ibn Qays, and I heard my father saying this. And from him narrated 'Ali ibn Harb Al-Mawsuli, and Abu Zur'ah wrote from him then left narrating from him, 'Ali ibn Al-Hasan Al-Hasanjani narrated to us, he said: I heard Yahya ibn Ma'in saying: Khalid ibn Yazid Al-'Umri is a liar. And my father was asked about him and he said: he was a liar, I came to him in Makkah and did not write from him and he was Zahib Al-Hadith."

Abu Hatim ibn Hibban said in his "Kitab Al-Majruhin": "Khalid ibn Yazid Al-'Umri Abul Walid, a Shaykh residing in Makkah and he was on the Madhab of Ahlur-Ray, and he narrated from Ath-Thawri some very Munkar narrations, and the majority of those who wrote from him were Ashabur-Ray, he is not worth being mentioned because he narrates fabrications from established (narrators)." Then he mentioned a Hadith from him about the expedition of Al-Bahr.

Al-'Uqayli said: "Khalid ibn Yazid Al-'Umri Al-Haza is a Mawla of them, he narrates with errors, and tells from trustworthy narrators what has no basis, and Al-Azdi said: Matruk Al-Hadith."

Ad-Daraqutni and Al-Bayhaqi said: "weak"

Al-Hakim Abu Ahmad said in "Al-Kuna": "Abul Walid Khalid ibn Yazid Al-'Umri Al-Makki: Zahib Al-Hadith."

And it is narrated from Muhammad ibn Sulayman from Muhammad meaning ibn Isma'il Al-Bukhari that he said: "Khalid ibn Yazid Al-'Umri Makki Zahib Al-Hadith."

And Abu Ahmad ibn 'Adi said in his "Al-Kamil": "Khalid ibn Yazid Al-'Adawi Abul Walid and he was in Makkah…and he has more Ahadith than those I mentioned and the majority of his Ahadith are Manakir…and he is dropped in Hadith…"

If this is the condition of Khalid ibn Yazid Al-'Umri for the Imams of this category, how can we rely on the Hadith he narrates and base on a report containing him" end of ibn 'Abdil Hadi's words.

So this is the state of As-Subki, gathering many liars and unknown narrators and trying to object to Ibn Taymiyah with such falsehood.

Annexe 3

About the Hadith: “There is no servant who passes by the grave of a person he knew in the world and sends Salam on him except that he will recognize him and will return him the Salam”, Shaykh Albani wrote in his “Silsilah Ad-Da’ifah” n° 4493:

“Weak. It has been narrated by Abu Bakr Ash-Shafi’i in his “Majlisan” (1/6), ibn Jami’ in his “Mu’jam” (351), Abu Al-‘Abbas Al-Asam in his “Thanni min Hadith” (Q 2/143 number 43 in my manuscript), and from his way by Al-Khatib in “At-Tarikh” (6/137) and Tamam in “Al-Fawaid” (1/19/2) and from him by ibn ‘Asakir (3/209/2 and 8/517/1) and Ad-Daylami (4/11) and Az-Zahabi in “Sayr A’lam An-Nubala” (12/590) from ‘AbdurRahman ibn Zayd ibn Aslam from his father from ‘Ata ibn Yasar from Abu Hurayrah in a Marfu’ way (meaning from the Prophet (saw)).

I say: this chain is very weak, ‘AburRahman ibn Zayd is Matruk (abandoned in Hadith) as it has preceded many times, and Az-Zahabi mentioned this Hadith in his mention among those objected to him.

He has been followed (meaning another way strengthens this going to the same Sahabi) but from an unreliable way. Ibn Abi Duniya said in: “Kitab Al-Qubur” in “chapter: cognisance of dead of visits from alive people”: Muhammad ibn Qudamah Al-Johari narrated to us: Ma’n ibn ‘Isa Al-Qazaz narrated to us, Hisham ibn Sa’d informed us: Zayd ibn Aslam narrated to us from Abu Hurayrah (may Allah be pleased with him) that he said: “When a person passes by the grave oh his brother he knew and he sends Salam on him, then he returns him the Salam.”

I say: Although it is Mawquf to Abu Hurayrah, it is Munqati’ (disconnected) and weak.

As for the Inqita’, this is because Zayd ibn Aslam did not hear from him (Abu Hurayrah) as said by Ibn Ma’in. As for the weakness, then it is from Al-Johari. Ibn Ma’in said: “He is nothing (Laysa bi Shayin) and Abu Dawud said: “Weak, I never wrote anything from him”

I say: This is why Az-Zahabi incorporated him in “Ad-Du’afa” and he said in “Al-Mizan”: “And Al-Khatib indeed erred in mixing his mention with that of Muhammad ibn Qudamah ibn A’yun Al-Masisi who is thiqah (trustworthy).”

And Al-Hafiz ibn Hajar said in “Tahzib”: “And ibn Abi Hatim and others differentiated him from (Al-Masisi) and this is correct.” And he brought solid

proofs for this, so whoever desires can refer to it, and he said in "Taqrib": "He has Layin (softness) and people who mixed him with the one before him erred" meaning with Al-Masisi who is thiqah.

I say: The Hadith has a witness (Shahid: It is an chain with a different Sahabi with same meaning) from the Hadith of ibn 'Abbas and some scholars declared it to be authentic, so it became obligatory to write about it after Allah made it easy for me to find its chain in the handwritten manuscript of Al-Mahmudiyah in the Prophetic Madinah.

Al-Hafiz Ibn Abdil Barr said in "Sharh Muwatta" (1/147/1): Abu 'Abdillah 'Ubayd ibn Muhammad informed us, as I was reading this to him in the year 390H in Rabi' Al-Awwal, he said: Fatimah Bint Ar-Rayan Al-Makhzumi Al-Mustamli dictated to us in her house in Egypt in the year 342H in Shawwal, she said: Ar-Rabi' ibn Sulayman Al-Muazin the companions of Ash-Shafi'i said, Bishr ibn Bakr said from Al-Awza'i from 'Ata from 'Ubayd ibn 'Umayr from ibn 'Abbas, he said: The Messenger of Allah (saw) said and he mentioned it (meaning Hadith).

I say: this chain is Gharib, Ar-Rabi' ibn Sulayman and those above him are all trustworthy among men of "At-Tahzib", as for the two below I do not know them, neither the Shaykh of ibn Abdil Barr nor the dictating woman Fatimah Bint Rayan, and I think she is alone in reporting this, rather she did Shuzuz (Shuzuz is a thiqah narrator opposing group of thiqah or a more thiqah) in narrating this Hadith from Ar-Rabi' ibn Sulayman with this authentic chain of him to ibn 'Abbas, because the Mahfuz (preserved narration) is only the first chain from him (meaning the chain of the Hadith of Abu Hurayrah).

And this has been narrated so by the trustworthy Hafiz Abu Al-'Abbas Al-'Asam whose mention has preceded: Ar-Rabi' ibn Sulayman narrated to us, Bishr ibn Bakr narrated to us from 'AbdurRahman ibn Zayd with the preceding chain up to Abu Hurayrah. And it is also it is likewise with Tamam with two other chains from Ar-Rabi'.

And from this verification it is clear that the saying of 'Abdul Haqq Al-Ishbili in his "Ahkam" (1/80): "its chain is authentic" is not correct, even if Al-'Iraqi followed him in his "Takhrij Ihya" (4/419, Halabi) and Al-Manawi agreed to that. As for Al-Hafiz ibn Rajab Al-Hambali, he rejected it by his saying in "Ahwal Al-Qubur" (Q 2/83): "He pointed at that the narrators are all trustworthy, and it is so except that it is Gharib rather Munkar (Munkar is a weak narrator opposing authentic)."End of Shaykh Albani's words.

Shaykh Albani said in his “Silsilah Ad-Da’ifah” n° 203: “He who sends Salah on me beside my grave, I hear him, and he who sends Salah from faraway, an angel is appointed and he brings it to me, and he is sufficient in his matters of this world and the hereafter, and I will be a witness or intercessor for him.”

Fabricated with this complete form, reported by Ibn Sam’un in “Amali” (2/193/2), Al-Khatib in his “At-Tarikh” (3/291-292), Ibn ‘Asakir (16/70/2) from the way of Muhammad ibn Marwan from Al A’mash from Abi Salih from Abi Hurayrah in a Marfu’ way (from the Prophet (saw)).

And the first part is reported by Abu Bakr Al Khallad in his Juzz Thanni from his “Hadith” (2/115), Abu Hashim Silaqi in what he selected from ibn Bishraway (1/6) and Al-‘Uqayli in “ Ad-Dua’afa” (4/136-137) and Al-Bayhaqi in his “ Shu’b” (2/218)

And Al-‘Uqayli said : “ This has no basis from the Hadith of Al-A’mash, and it is not Mahfuz (preserved), and nobody followed him except being lower than him, meaning this ibn Marwan.”

Then Al-Khatib narrated with his Isnad from ‘Abdullah ibn Qutaybah saying : I asked ibn Numayr about this Hadith and he said : “Leave this, Muhammad ibn Marwan, he is nothing (laysa bi shayin).”

I say: and from its way, ibn Jawzi quoted it in his “Mawdu’at” (1/303) from the narration of Al-‘Uqayli and then he said : “This is not authentic, Muhammad ibn Marwan, he is As-Sudi As-Saghir, a liar, Al-‘Uqayli said : there is no basis to this Hadith.”

And As-Suyuti criticized that in “Al-Alali” (1/283) with his words : “ I say : Bayhaqi reported it in “Shu’b Al-Iman” from this way and he brought witnessing narrations (Shawahid) for that.”

I say: then As-Suyuti mentioned them, and some of them are authentic as his (saw) saying: “Indeed Allah has appointed angels wandering (on earth) who convey to me the Salam of my community” and his (saw) saying : “None sends Salam on me…” and they have been mentioned close to this (p 362). And they are all witnessing to the Hadith in general. As for the distinction (Tafsil) that is in it, that one who prays beside his (saw) grave, then he hears him, there is nothing witnessing this, as for the second part, then As-Suyuti did not mentioned one Hadith witnessing it.

Yes As-Suyuti said : “ Then I found a following narrator (Mutabi’) to Muhammad ibn Marwan from Al-A’mash, it has been reported by Abu Ash-

Shaykh in his " Thawab": 'AbdurRahman ibn Ahmad Al-A'raj narrated to us : Hasan ibn Sabbah narrated to us : Abu Mu'awiyah narrated to us from Al-A'mash of that"

I say : and the narrators of this Isnad are all well known trustworthy narrators, except this Al-A'raj, and what is evident is that he is the one Abu Ash-Shaykh mentioned in his "Tabaqat Al-Asbahanieen" (p 342/463) and he said : "'AbdurRahman ibn Ahmad Az-Zuhri Abu Salih Al-A'raj" and he reported two Hadith from him, and he did not mention any Jarh nor Ta'dil (word of discredit or praise), then he is Majhul (unknown)…"End of Shaykh Albani's words.

Annexe 4

Here are different other famous narrations quoted by some people to justify travel to graves and also Istishfa (seeking intercession) on graves, meaning requesting the dead person to invoke Allah for them.

A) As-Subki mentioned in his "Shifa As-Siqam" the narration of the Sahabi Bilal being in Sham and seeing the Prophet (saw) in a dream telling him to come to visit him, and Bilal came to Madinah, gave Azan and people cried.

As-Subki said this narration has a Jayd Isnad (good chain).

Hafiz ibn Abdil Hadi answered in his "Sarim Al-Munki" that this narration is not authentic. This narration has been narrated by Al-Hakim Abu Ahmad ibn Ahmad ibn Ishaq An-Nisapori Al-Hafiz in his Juzz Khamis from his "Fawaid", and from his way it has been narrated by ibn 'Asakir in the mention of Bilal, and it is an narration that is Gharib Munkar with an Isnad having Inqita' (disconnection) and Majhul (unknown narrators):

Muhammad ibn Al-Faydh Al-Ghasani was alone in reporting it from Ibrahim ibn Muhammad ibn Sulayman ibn Bilal from his father from his great father, and Ibrahim ibn Muhammad, this Shaykh is not known to be thiqah or having Amanah (trust) neither Dhabt (accuracy) and 'Adalah (integrity), rather he is Majhul not known in narrations and not famous in narrations, and no one narrated from him except Muhammad ibn Al-Faydh narrating from him this Munkar narration…

(Note from Muhaqiq of "Sarim Munki" 'Aqil Al-Muqtari on Ibrahim ibn Muhammad: see his mention in "Al-Mizan", Az-Zahabi said: "There is Jahalah (ignorance) in what is narrated from him by Muhammad ibn Al-Faydh Al-Ghassani". And Hafiz ibn Hajar mentioned this story in his Lisan from ibn 'Asakir's "Tarikh" and ibn Hajar said: This is a story clearly fabricated)

We request this objector (to Ibn Taymiyah) who speaks without knowledge: Why did you declare this narration in which Ibrahim ibn Muhammad is alone in reporting it to have a Jayd Isnad, and who declared this Ibrahim ibn Muhammad or based on his narration or praised him among people of knowledge and Hadith?

As for Muhammad ibn Sulayman ibn Bilal, the father of Ibrahim, then he is a Shaykh Qalil ul Hadith (narrating few Hadith), and his condition did not become famous so to accept his narrations, Al-Bukhari mentioned him in his "Tarikh", and he mentioned a Hadith he narrated from his mother from its great mother,

and Hisham ibn ‘Amar narrated from him…

(About Muhammad ibn Sulayman, the Muhaqiq said: His mention is in “Jarh wa Ta’dil” v 7 p 267 and Abu Hatim said on him: Munkar Al-Hadith, see “Tarikh Al-Kabir” v 1 p 98)

As for his father Sulayman ibn Bilal then a his man not famous, rather Majhul Al-Hal and Qalil Ar-Riwayah (unknown and narrating few narrations), and he did not become famous in holding knowledge and transmitting it, and none from the Imams declared him to be thiqah as far as we know, and Al-Bukhari did not mention him in his book, and likewise Abu Hatim, and its hearing from Um Darda is not known.

And we request the one taking this as a proof and basing on this narration: who declared him to be thiqah among Imams and relied on his Hadith among Hufaz, or praised him among scholars until his narration can be based upon and one can rely on his report?

End of Ibn Abdil Hadi's words.

B) As-Subki also quoted the narration of Qadhi ‘Iyad in his “Shifa” that Ja’far Mansur, the second 'Abbasid caliph, when visiting the Prophetic mosque asked Imam Malik: “Shall I turn my face towards the Ka’ba or face the grave of the Messenger of Allah (saw) for invocation?” To which Imam Malik replied: “How can you turn your face away from the Messenger of Allah? He is your Wasilah and the Wasilah of your father Adam, peace be upon him! Rather turn your face towards him and seek intercession though him!...”

The Isnad is Qadhi ‘Iyadh: Qadhi Abu ‘Abdillah Muhammad ibn ‘AbdirRahman Al-Ash’ari and Abu Al-Qasim Ahmad ibn Baqi Al-Hakim and others who gave me the authority to narrate this, they said: Abu Al-‘Abbas Ahmad ibn ‘Umar ibn Dalhath narrated to us, Abul Hasan ‘Ali ibn Fihr narrated to us, Abu Bakr Muhammad ibn Ahmad ibn Al-Faraj narrated to us, Abul Hasan ‘Abdullah ibn Al-Muntab narrated to us, Ya’qub ibn Ishaq ibn Abi Israil narrated to us, ibn Humayd narrated to us: he said Abu Ja’far Emir Al-Muminin called Malik in the mosque of the Messenger of Allah (saw)…

Ibn ‘Abdil Hadi said after quoting the story attributed to Imam Malik: “I say: What is known from Malik is not facing the grave for invocation, and this story quoted by Qadi ‘Iyad with his Isnad to Malik is not true from him, and the objector (As-Subki) said in a place of his book its Isnad is a good (Jayd) Isnad, and he is mistaken in this saying with a clear mistake, rather the Isnad is not good, it is an unjust Munqati’ (disconnected) Isnad, and it comprehends someone

accused of lying, and on some whose condition is not known, and ibn Humayd is Muhammad ibn Humayd Ar-Razi, he is weak with a lot of Manakir, not based upon in narrations, and he did not hear anything from Malik nor met him, rather this narration from him is Munqati' not continuous.

And the objector thought that he (Muhammad ibn Humayd) is Abu Sufyan Muhammad ibn Humayd Al-Mu'amari, one of the trustworthy narrators present in "Sahih Muslim", he said: "Al-Khatib mentioned him among those who narrated from Malik" and he made a clear mistake in his thinking and an ugly error, because Muhammad ibn Humayd Al-Mu'amari came before, Ya'qub ibn Ishaq ibn Abi Israil the narrator from ibn Humayd in the story did not reach him, rather there is a great gap between them. Al-Mu'amari narrated from Hisham ibn Hasaan, Mu'amar and Ath-Thawri, and he did in 182H before the birth of Ya'qub ibn Ishaq ibn Abi Israil. As for Muhammad ibn Humayd Ar-Razi then he is among the narrators from Al-Mu'amari like Abu Khaythamah, ibn Numayr, 'Amr An-Naqid and others, and his death was in 248, and it is possible for Ya'qub ibn Ishaq to narrate from him contrary to narrating from Al-Mu'amari, because it is impossible.

Muhammad ibn Humayd Ar-Razi, and he is the one from whom the narration is narrated, has been criticised by many Imams and some attributed lie to him.

Ya'qub ibn Shaybah As-Sudusi said: "Muhammad ibn Humayd Ar-Razi mentions many Manakir" (note from Muhaqiq of "Sarim Al-Munki: see "Tahzib" 9/129)

Al-Bukhari said: "Hadithuhu fihi Nadhar (his Hadith has observations)" (At-Tarikh Al-Kabir 1/69 and "Ad-Du'afa As-Saghir" n°315)

An-Nassa'i said "He is not Thiqah" ("Ad-Du'afa wal Matrukin" p 32)

Ibrahim ibn Ya'qub Al-Juzjani said: "He had a bad Madhab, he is not trustworthy" ("Ahwal Ar-Rijal" n°382)

Fadlak Ar-Razi said: "I have fifty thousands Ahadith from ibn Humayd, and I do not narrate a word from him." ("Tahzib" 9/129)

Abul 'Abbas Ahmad ibn Muhammad Al-Azhari said: "I heard Ishaq ibn Mansur saying: "I witness in front of Allah that Muhammad ibn Humayd and 'Ubayd ibn Ishaq Al-'Atar are both liars." ("Tahzib" 9/129)

Salih ibn Muhammad Al-Hafiz: "Every Hadith from Sufyan that reached him he would turn it to Mihran, and every Hadith from Mansur that reached him he

would turn it ‘Amr ibn (Abi) Qays, and every Hadith of Al-A’mash that reached him he would turn it to similar to these and to ‘Anbasah” then he said: “Everything he was narrating, we would accuse him (of lying in it).”

And he said in another place: “His Ahadith would add (in words) and I have not seen someone daring (more lies) on Allah than him, he would take the Ahadith of people and would inverse them” and he said in another place: “I have not seen anyone more keen to lie than two men: Sulayman Ash-Shazkuni and Muhammad ibn Humayd Ar-Razi, he would learn a Hadith one day, and would add, and every day he would add (words). Abul Qasim said: ‘Abdullah ibn Muhammad ibn ‘Abdil Karim Ar-Razi, the nephew of Abu Zur’ah: I asked Abu Zur’ah about Muhammad ibn Humayd and he made a sign putting his finger on his mouth” I asked him: “Would he lie?” and he answered with his head saying yes…

Abu Nu’aym ‘Abdul Malik ibn Muhammad ibn ‘Adi: I heard Abu Hatim Muhammad ibn Idris Ar-Razi in his house, and ‘AbdurRahman ibn Yusuf ibn Kharash was present with him and also a group of scholars of (region of) Ray and their Hufaz of Hadith, and they mentioned ibn Humayd and they agreed on the fact that he was very weak in Hadith and he narrates what he did not hear, and he would take the Ahadith of the people of Basrah and Kufah and narrate them from the two Razi. Abul ‘Abbas ibn Sa’id said: I heard Dawud ibn Yahya saying: Abu Hatim heard from him before, meaning from Muhammad ibn Humayd then he left him at the end, he said: I heard ‘AbdurRahman ibn Yusuf Kharash saying that ibn Humayd narrated to him and by Allah he was a liar. (Al-Kamil 6/2277)

Abu Hatim ibn Hibban Al-Busti said in his “Kitab Ad-Du’afa”: Muhammad ibn Humayd Ar-Razi, his Kubiyah is Abu ‘Abdillah, he narrates from ibn Al-Mubarak and Jarir, our Shuyukh narrated from him and he died in 248H, and he was among those who were alone in inversing narrations of Thiqat, and specially when he narrated from the Shuyukh of his country…”

Al-‘Uqayli said in his “Kitab Ad-Du’afa”: “Ibrahim ibn Yusuf narrated to us, he said: Abu Zur’ah, Muhammad ibn Muslim narrated a lot from Muhammad ibn Humayd then they stopped narrating from him. And Al-Hakim Abu Ahmad said in his “Kitab Al-Kuna”: Abu ‘Abdillah Muhammad ibn Humayd Ar-Razi is not strong for them and Abu ‘Abdillah ibn Yahya Az-Zuhli and Abu Bakr Muhammad ibn Ishaq ibn Khuzaymah abandoned him.” End of ibn ‘Abdil Hadi’s words

Also after the weakness of ibn Humayd, there is also disconnection as ibn Humayd did not meet Malik as explained by Ibn Taymiyah in his “Al-Qa’idah

Al-Jalilah fi Tawassul Wal Wasilah" and this chain contains other unknown narrators.

C) As-Subki also quoted the narration of 'Utbi: "I was once seated by the grave of the Messenger of Allah (saw), when a Bedouin came and said: "Peace be upon you, O Messenger of Allah. O Messenger of Allah, I have heard All-Mighty Allah saying in the Qur'an "**And if they, when they had been unjust to themselves, had come to you (Muhammad (saw)) and begged Allah's forgiveness and the messenger had begged forgiveness for them, indeed they would have found Allah All-Forgiving, Most Merciful**." (Al-Nisa 4 :64) hence, I have come to you in a state that I seek forgiveness of my sins by seeking your intercession by my Lord', thereafter he recited a few couplets and departed. Al-Utbi [ra] said: "I then fall asleep and I saw The Messenger of Allah (saw) instructing me by the words: "O 'Utbi, go to that Bedouin and give him the glad tidings that All-Mighty Allah has forgiven him."

Hafiz ibn 'Abdil Hadi answered: "This story has been narrated by a group of Imams from Al-'Utbi and his name is Muhammad ibn 'Abdillah ibn 'Amr ibn Mu'awiyah ibn 'Amr ibn 'Utbah ibn Abi Sufyan: Sakhr ibn Harb, he was among most eloquent people, a person of stories (Akhbar) and a narrator of literature, and he narrated from his father and Sufyan ibn 'Uyaynah, and he died in 228 and his Kuniyah is Abu AbdirRahman.

And ibn 'Asakir narrated it in his "At-Tarikh" and ibn Al-Jawzi in his "Muthir Al-'Azm As-Sakin" and others with their Asanid up to Muhammad ibn Harb Al-Hilali: I came to the grave of the Prophet (saw), visited it and sat next to it and a Bedouin came and said…

And this story that some narrate from Al-'Utbi without any Isnad, and some narrate it from Muhammad ibn Harb Al-Hilali and some narrate it from Muhammad ibn Harb from Abul Hasan Az-Za'farani from the Bedouin, Al-Bayhaqi mentioned it in his "Shu'b Al-Iman" with an unjust Isnad from Muhammad ibn Ruh ibn Yazid Al-Basri: Abu Harb Al-Hilali narrated to me: he said: A Bedouin performed Hajj and when he came to the door of the Mosque of the Messenger of Allah (saw)…and some liars invented such an Isnad up to 'Ali ibn Abi Talib, may Allah be pleased with him, as it will detailed further"

Ibn 'Abdil Hadi said further: "If it is said: Abul Hasan 'Ali ibn Ibrahim ibn 'Abdillah ibn 'AbdirRahman Al-Karkhi narrated: Ahmad ibn Muhammad ibn Al-Haytham At-Ta'i narrated to us: my father narrated from his father from Salamah ibn Kuhayl from Abu Sadiq from 'Ali ibn Abi Talib, may Allah be pleased with him, he said: A Bedouin came three days after we buried the Prophet (saw)…

The answer is: This is a Munkar narration, fabricated and a narration invented made, it is not suitable to base on it, and it is not correct to turn to it, and its Isnad is darkness over darkness, and Al-Haytham the great father of Ahmad ibn Al-Haytham, I think he is ibn 'Adi At-Ta'i, and if it is him then he is Matruk a liar, else he is Majhul, and Al-Haytham was born in Kufah and grew here and he reached the time of Salamah ibn Kuhayl according to what is said, then he went to Baghdad an resided there.

'Abbas Ad-Dawri said: I heard Yahya ibn Ma'in saying: Al-Haytham ibn 'Adi Kufi is not trustworthy, he used to lie. Al-'Ijli and Abu Dawud said: a liar, And Abu Hatim Ar-Razi, An-Nassa'i, Ad-Dolabi and Al-Azdi said: "Matruk Al-Hadith" and Al-Bukhari said: "They remained silent on him (Sakatu 'Anhu)" meaning they abandoned him…Al-Hakim Abu Ahmad said: Zahib Al-Hadith…" end of ibn 'Abdil Hadi's words.

So the narration of this Bedouin is extremely weak, contains unknown narrators, and in one Isnad probably a liar.

D) People also quote the narration of Ibn Abi Shaybah from Malik Ad-Dar saying that the people suffered from drought at the time of 'Umar, and a man came to the grave of the Prophet (saw) and requested: "O Messenger of Allah (saw), invoke (Allah) for rain for your community, because they are being destroyed." Then he was told in a dream to go to 'Umar and request him to perform the Salah Al-Istisqa (prayer for seeking rain). When 'Umar was informed of this, he wept thinking it was his mistake and he should have prayed for rain before. And Sayf reports in his "Al-Futuh" that the unknown man who came to the grave and saw the dream was the Sahabi Bilal ibn Al-Harith Al-Muzani.

People tried to declare this narration authentic, yet it is not a prove for Istishfa at the grave of the Prophet (saw) because this is the action of an unknown man who is not the Sahabi Bilal, and this narration is opposing the consensus of the Sahabah, and also the dream shows that one should go to alive people for Istishfa and seeking rain and not to dead else why would someone be told to go to 'Umar instead of the Prophet (saw)? And if the action of this unknown man was from the Sunnah, then it would come from the Sahabah in a Mutawatir way, yet we do not have one authentic narration from any Sahabi doing Istishfa at the grave of the Prophet (saw).

There is a famous dispute between Mamati Deobandis and Hayatis, and Mamatis deny the dead can hear and deny any kind of Istishfa on graves, while Hayatis tell the dead can hear and it is legislated to seek his intercession. In this dispute, Muhammad Husayn An-Neylwi Ad-Deobandi Am-Mamati challenged

Sarfraz Khan Safdar Ad-Deobandi Al-Hayati in his book "Nida e Haqq" to give the name of any Sahabi who sought intercession from the Prophet (saw) after his death beside his grave, and Sarfraz Khan answered in "Taskin As-Sudur" that Bilal ibn Al-Harith did that.

Sarfraz Khan quoted As-Samhudi in his "Taskin As-Sudur" p 337 that the man who saw Prophet saw in dream in Hadith of Malik Dar was Bilal ibn Al-Harith Al-Muzani, from the narration of Sayf ibn 'Umar in his "Futuh".

Sher Muhammad Ad-Deobandi Am-Mamati answered in his "Ainah Taskin As-Sudur" p 147:

"Look at the state of this in light of the sayings of the Imams of Jarh wa Ta'dil

'Abbas said from Yahya (ibn Ma'in): "weak." Mutin narrated from Yahya: "There is no good from him." Abu Dawud said: "He is nothing (Laysa bi shayin)." Abu Hatim said: "Matruk (abandoned)." Ibn Hibban said: "Accused of being a Zindiq (heretic)." Ibn 'Adi: "And Sayf would fabricate hadith and he was accused of being a Zindiq (heretic)." ("Mizan Al-I'tidal" v 2 p 256)

"Sayf is the author of the book "Al-Futuh" and he is weak by agreement" ("Faydh Al-Bari", chapter time of Fajr v 2 p 136)

"Sayf ibn Umar accused of being a Zindiq and fabricating Hadith." ("Tanzih Ash-Shari'ah Al-Marfu'ah" of Abul Hasan 'ali ibn Muhammad ibn 'Araq Al-Kattani v 1 p 66, first edition Beirut Lebanon)

"Sayf is Matruk, he was accused of fabricating and being a Zindiq. Ibn 'Adi said: The majority of his Hadith are Munkar" ("Al-Alali Al-Masnu'ah" of As-Suyuti v 1 p 157)

Az-Zahabi said: "Sayf ibn 'Umar, he was like Al-Waqidi, he narrated from Hisham ibn 'urawah and 'Ubdaydillah ibn 'Amr, Jabir Al-Ju'fi and from a lot of unknown narrators." ("Mizan Ul-I'tidal v 2 p 255)

"Sayf ibn Umar was reporting fabrications from trustworthy people and he was fabricating Hadith." ("Kitabul Al-Majruhin" of ibn Hibban v 1 p 345 and p 346)

"Sayf ibn 'Umar Matruk by agreement and ibn Hibban said: he was reporting fabrications" ("Al-Mughni" of Az-Zahabi v1 p 292, "Tahzib At-Tahzib" v 4 p 295)…

Comment: what strangeness and thousands of regrets that people of knowledge

like Maulana Muhammad Sarfaz Khan Sahib Safdar take from this kind of Zindiq without any religion, a fabricator of Hadith, a liar like Waqidi, that this man was Bilal ibn Al-Harith Al-Muzani." End of Sher Muhammad's words.

Then Sher Muhammad concluded that the answer to Ustaz An-Neylwi was not correct, there is no authentic Isnad in the world saying any Sahabi ever did that, and the challenge of An-Neylwi remains.

Then on p 190, Sher Muhammad quoted from the teacher of Sarfraz Khan, Maulana Husayn 'Ali Al-Hanafi from his "Tafsir Be Nadhir" p 52-54

"Polytheist people say: scholars sought help from the grave of the Prophet (saw) and were helped.

The answer is : This is from lies, and what is in this story, nobody does it except polytheist people, Al-Bayhaqi and ibn Abi Shaybah narrated that drought reached them at time at time of Umar…then the answer is that this man is not among the Sahabah of the Prophet (saw), rather he is Majhul Al-Hal and Majhul of name, and its Sanad is not known to be authentic, and in the narration naming this man going to the grave as Bilal ibn Al-Harith Al-Muzani, then the answer is that there is in the Sanad Sayf ibn Umar Adh-Dhabi, and he is agreed upon to be weak, and accused of being Zindiq."

Secondly, the narration of this unknown man is opposing the silent consensus (Ijma As-Sukuti) of the Sahabah as for seeking rain they did not do Istishfa on the grave rather turned to 'Abbas, and 'Umar told the difference in Tawassul between before when the Prophet (saw) is alive and after his death.

Imam Mahmood Alusi, Mufti of the Ahnaf of his time, said in Tafsir of the Ayat: "**Seek Wasilah to Him**" (Maidah : 35) in his 'Ruh Al-Ma'ani" and also quoted by his son Nu'man Al-Alusi in "Jala Al-'Aynayn fi Muhakamah bayn Al-Ahmadayn":

"And the verification in this place is that Istighathah (seeking help) with creation, and making it Wasilah (an intermediary) in meaning of asking him to invoke (Allah), there is no doubt about its permissibility if the sought person is alive, and we do not restrict this to the case of requesting the superior (to invoke Allah for someone), rather one can ask the superior and the inferior, and it has been authenticated that he saw asked Umar when he asked for…as for the case in which the sought person is dead or absent, it is not hidden for scholar that it is not permissible and it is from innovations that none of the Salaf did…

And it did not come from any Sahabah, and they are from most desiring from

creation for every good, that they asked the dead anything, rather it is authentically reported from Ibn 'Umar that he used to say when he entered the Prophetic chamber when visiting: "Peace be upon you O Messenger of Allah, peace be upon you O Abu Bakr, peace be upon you of my father" then he left and he did not add to that and he did not seek anything from the leader of the universe (saw) or from his two nobles lying next, and they are most virtuous from what surface gathered and highest value from all what containing places can contain…"

Imam Alusi answering those who use the narration of 'Umar with 'Abbas to justify Tawassul with the Prophet's essence: "And if we suppose it there is not but Iqsam (swearing) with alive and Tawassul (intermediation) with him, and making his (saw) state of life as his state of death in this topic needs a clear text and probably the text is opposed to that, as there is in "Sahih Al-Bukhari" from Anas that "Umar ibn Al-Khattab when they faced drought sought rain with Abbas and said: "O Allah we used to do Tawassul with Your Prophet (saw) and You gave us rain, and now we do Tawassul to You with the uncle of our Prophet, give us rain" and they were given rain. And if there was Tawassul with him (saw) after his departure from this world, why did they turn to other than him? Rather they would have said: "O Allah we do Tawassul with Your Prophet, give us rain."

And they are far away from turning away from the Tawassul of the Prophet (saw) to the Tawassul with his uncle 'Abbas…while they were first forerunners (As-Sabiqun Al-Awalun), and they were more knowledgeable than us about Allah and His Prophet (saw), and the rights of Allah and His Prophet saw, what is legislated in invocation and what is not legislated, and they were in time of huge need, they were seeking relief from difficulties and easiness of difficult, and descent of rain with all ways, this is clear proof that the legislated is what they did without others…

As for the first information, the saying of Umar : "We used to do Tawassul with Your Prophet (saw)" and as for second his saying : "and now we do Tawassul with uncle of Your Prophet (saw)" because it is said : This Tawassul is not from chapter of Iqsam rather it is from categories of seeking intercession, and this is to seek invocation from an individual and his intercession, and seeking from Allah that he accepts his invocation and intercession. And this is supported by the fact that Abbas was invoking and they were trusting his invocation until rain came."

Imam Alusi said further: "Secondly, people have increased in invoking other than Allah from loved Awliya from dead and other, like saying "Ya Sayidi Fulan Aghithni" (O so and so saint, save me) and this is not from permitted kinds of Tawassul in anything…a great number of scholars have considered this to be

polytheism…and I do not see anybody who says this except that he believes that the invoked alive absent or hidden dead knows the invisible or hears his saying and is capable by himself or with other to bring good and remove problems, and if not he would not call him nor open his mouth, and in this there is a great test from Allah…

There is no doubt that Istighathah (seeking help) from people of graves… is a matter that is obligatory to be avoided, and it is not suitable for people of intelligence to do that, and it should not deceive you that seeker of help can have his need fulfilled and his asking being granted, because this is a test and trial from Him (ʻAzza wa Jalla), and Shaytan can take appearance of the one whose help was sought, and people can think that it is a Karamat from the invoked, far away far away, it is only Shaytan who misguides him and deceive him, and he makes beautiful his desire, this is like Shaytan speaking in idols to misguide their worshipers. And the misguided people think that it is from the evolution of the soul of the invoked for help, or an angel in the form of the invoked as a Karamat for him, and this is very bad how they judge..." End of Al-Alusi's words

So it is clear in Mahmud Al-Alusi's words that there only comes from the Sahabah the saying of ibn ʻUmar and nothing from any Sahabah seeking intercession from the Prophet (saw), while they were the best of people. And ʻUmar turned to ʻAbbas for Tawassul, meaning requesting him to invoke Allah and he did not go to the Prophet's grave nor did invoke Allah with the Prophet's status. And none of the Sahabah objected to this, and if Istishfa at the grave was legislated, then would ever the best people after the Prophets prefer to ask ʻAbbas instead of the Prophet (saw)? So their absence of objection to ʻUmar shows that they all agreed with him on the fact that there is no intercession at the Prophet's grave, and the action of an unknown man opposing this silent consensus has no weight.

Thirdly, the action of this unknown man is in fact a proof against people advocating Istishfa on grave. ʻAllamah ʻAbdullah Ar-Ropuri said in his "Sima' Mawta" p 101-102:

"It is known that this is not a prove for you but against you, because he was told in the dream to go to ʻUmar, and ʻUmar was alive at that time, so it is known that intercession of people alive should be thought not from dead…what you mentioned to support you is in fact refuting you, and despite this you do not understand, may Allah help you to pay attention: "he who struggles to seek will find and he who knocks with determination at the door will enter. "

Why would someone be ordered to go to ʻUmar who was alive instead of the Prophet (saw) except if the second is not legislated and not possible? If this

intercession was possible, then why did the Prophet (saw) did not invoke for rain and Allah answered his invocation? So the fact that the Prophet (saw) did not invoke for this unknown man shows that this matter was not possible. So this narration shows the impossibility of this action and the mistake of this person has been explained in his dream, and this narration does not show that the Prophet (saw) intercedes for the people at his grave. Else this unknown person would have been told in the dream that your intercession has been answered, or you reached the Sunnah, your actions is correct, the Prophet (saw) heard your voice and asked Allah…rather this man was told to go to 'Umar and request him to invoke Allah for rain and not the Prophet (saw) in his grave, so is innovation was not endorsed in the dream, rather he was told the right way and the legislated way that is to ask people to seek rain and perform Salat Al-Istisqa.

Some people with little intelligence and following their desire and trying to spread their disease argue that 'Umar and Malik a-Dar did not object to the action of this unknown man, so it shows their approval of such an action. First there is no prove that 'Umar was told about the incident of the Istishfa at the grave, rather the context shows he was informed about the dream, and whoever claims that he was also informed about the Istishfa at the grave, then let him prove this, else it is an empty claim having no validity.

Secondly if we accept for the sake of argumentation that 'Umar was informed about this incident , then the silence does not systematically mean approval of such an action, specially when this incident proves that seeking intercession from the Prophet's grave is not possible rather one should go and seek intercession from a living person. So it means 'Umar approved that seeking intercession at the Prophet's grave is falsehood and one should go to living person, else he would have refused to ask for rain and would have told the person to go and request this from the Prophet (saw).

As for the silence of Malik Ad-Dar, it is not a religious prove for anybody, the action of a Tabi'i is not a Hujjah, Scholars and Fuqahah only considered the action of the Sahabah to be a prove as they might do this because of a Hadith. Yet his silence also shows he agreed that going to a living person is the Sunnah and the action of this unknown man is not legislated, and this unknown man's request from the Prophet (saw) was not answered by the Prophet (saw), else Malik Ad-Dar would have objected and said not to ask 'Umar but the Prophet (saw) for rain. So this story is against Istishfa on graves and not for Istishfa on graves.

People who call to Istishfa on grave have no authentic narration from any Sahabah doing Istishfa on the Prophet's grave, only this narration of Malik Ad-Dar quoting an unknown man, a narration which does not prove that the

Prophet (saw) intercedes in his grave, rather that tells to seek such requests from living people.

And it is not hidden for people of intelligence that the Prophet (saw) would have encouraged his community to seek intercession beside his grave if this was permissible, and there would have been clear and Mutawatir narrations about this matter. Yet the Prophet (saw) forbade taking his grave as a place of worship, as a place of 'Id and an idol that is worshiped, and if intercession there was legislated, then the Prophet (saw) would have told to make his grave a place of 'Id and gathering and remaining there a lot would have been recommended.

How people of intelligence can believe this action to be Sunnah and yet there is no one authentic narration about any Sahabi, Tabi'i, followers of Tabi'is or great Imam doing this, neither any of the jurists like Malik, Ash-Shafi'i, Ahmad mentioned this in their books nor any student of Abu Hanifah, Malik, Ash-Shafi'i, Ahmad in their books, while the students of Imam Abu Hanifah have many books recording the verdicts of their Imam like "Kitab Al-Athar" of Muhammad ibn Al-Hasan Ash-Shaybani and other of him, Ibn Al-Qasim has his "Mudawannah" recording the saying of Imam Malik and there are other students of Imam Malik, Al-Muzani gathered many books of Imam Ash-Shafi'i, and many students of Imam Ahmad gathered his sayings like Abu Dawud, Al-Khallal, Al-Athram and others, yet there is nothing about Istishfa on the Prophet's grave.

Rather we find words of Imam Malik saying not to stand for a long time beside the chamber of the Prophet (saw), to send Salam and to walk away. In his "Muwatta" in which Imam Malik gathered the actions of the scholars and jurists of Madinah and great Tabi'is there, he did not mention from any of them any kind of intercession, neither Sa'id ibn Al-Musayab, nor any other of great Tabi'is of Madinah, and these Tabi'is saw how the Sahabah would behave beside the grave. Contrary to this 'AburRazzaq quoted after the narration of ibn 'Umar that is also in "Muwatta" about his manner of sending Salam beside the chamber, the great Tabi'i 'Ubaydillah ibn 'Umar saying: "We do not know of any among Sahabah who would do this except ibn 'Umar."

And none of the Muhadith like Al-Bukhari, the authors of Sunnan and lowest books has a chapter about seeking intercession from the Prophet (saw) beside his grave.

And even Mutaakhir scholars like An-Nawawi and others who quote the narration of 'Utbi and others do not claim this from any of the Salaf, neither from Imam Ash-Shafi'i nor Ahmad, rather they relied on the fabricated Hadith of Al-'Utbi.

So this shows the consensus of the Sahabah, Tabi'is, their followers and of all Imams, Jurists and Muhadith of the Salaf about not doing this, and this is the way of the believers, the Jama'ah that one should not oppose, and they constitute the majority of the scholars of this community.

May Allah send Salah and Salam on the Prophet (saw), his household, his companions and on those who followed them.